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Description

of

Character.

By A. O'LEARY.



DESCRIPTION OF CHARACTER,

AS DETERMINED BY THE TEACHINGS OF

PHYSIOGNOMY,

PHYSIOLOGY

AND

PHRENOLOGY,

CONTAINING A SPECIAL DELINEATION OF THE DISPOSITION, TALENTS,
TASTES, PROFESSIONAL AND BUSINESS APTITUDES,
ABILITIES, ETC.,
OF

AS GIVEN BY



BY A. O'LEARY.

PUBLISHED BY THE AUTHOR.

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CHARACTER OF

AS MARKED BY

EXPLANATION OF THE TABLES.

THE printed figures on the left of any condition designate the page of "Description of Character, by A. O'Leary," on which the explanation of that condition commences. The pen or pencil mark, made by the examiner in the table opposite it, points out the degree of its strength in your case—you whose character is marked herein. Looking at the head of the column in which such mark is made, you find the size or degree specified. If it be marked PLUS (+), it signifies that you are, in that particular, about one-third of the difference between that size and the next, stronger than the definition given; if marked minus, that you are one-third less; if with a simple downward stroke (|), or a point (·), that you are just what the definition declares; if marked in two columns, that you are about half-way between—stronger than the lower, but weaker than the higher; if marked with a triangle (Δ), that you are liable to a derangement of that condition or organ, to a feverish or otherwise morbid action of it; the triangle opposite the size of the brain, that you have a tendency to insanity of the mind, though not necessarily insane; opposite a temperament, that you are diseased in its action.

For Professions, Trades, Business, etc., see pages 79, 80.

The dash (—) opposite any one of them, signifies that that is the one the examiner would recommend you to pursue. Of course, he is not expected to mark them all, nor many of them, in any way, for one person, unless especially requested so to do, and compensated for the extra trouble; and in that case, where he places the figure one (1) opposite any of them, it is to denote that you would be likely to fail utterly in it; the figure two (2), that your success will be but meager, poor, or, at most, ordinary; three (3), that you will succeed very fairly; four (4), more than ordinarily well—be one among the first; five (5), that you have genius in that way, and ought to become eminent therein.

Plus and minus, after the figures, signify the same as in the tables.

P R E F A C E .

THE design of this little work is simply, as its name implies, to describe character, and to be so arranged as to enable the examiner to express, in a plain, distinct and unequivocal manner, his opinion of any person examined, and to mark that opinion in the work, but not, however, to teach him how to examine. It is assumed that he understands that already, and if not, that this is not the place to teach him, but in a work very much more extended than it would be well for this to be. Nor does it assign a reason for any assertion in the description, but leaves that to the examiner, or to other works. Its province is simply expression—description—to save a part of the labor generally expended in verbal delineations that are too often and too soon forgotten, and at the same time to supply at a cheaper rate, and in a way more accessible to examiners, and to those who wish examinations, a substitute, as nearly as may be, for the more expensive written descriptions. The want of such a work has long been felt, perhaps by every lecturer of extensive practice, for, wishing no disparagement to others, it may be probably safely asserted that there is no really good chart of character extant; though there are many excellent treatises on Phrenology, several of which profess to contain such a chart. I used for many years Fowlers & Wells' Self-Instructor and Chart, as the best with which I was acquainted, but was very soon convinced, and constantly reminded of the fact, that, however useful as essays on Phrenology, they were well nigh worthless in describing character. It was a very frequent occurrence for an intelligent person to call for an examination, and being asked if he wished a chart, to reply, "Oh no, I don't want any of those books; I saw one you gave A or B, and I could not make much out of it. It does not describe him as you did, but says, 'has so and so, and if this be large, and that large, and the

(7)

other small, and still another moderate, and so on, that the result is so and so, all of which may be very well for what I know, but it gives no account of my friend.' " Again: in those works, as in all similar ones with which I am acquainted, there is no possibility of marking some of the most important characters—particularly evil ones. One might infer from them that Phrenology does not describe a libertine, a swearer, a lazy person, one who is at times very happy and at others very melancholy; and so of many more. And further, the influence of the *temperaments* is recognized, but its application in individual cases seems to have no place, or at least a very uncertain and vague one, in them. It is hoped that these objections have been overcome in the present work.

The explanations under the heading of the *Passional and Emotional Temperaments*, will probably assist greatly in describing character, and as they constitute a novel feature, it may not be amiss to say, that the word *Temperaments* will no doubt be considered by some of the phrenologists, whose opinions I value, as not the most appropriate name. I shall be glad to adopt a different nomenclature when one more apt is suggested. In the arrangement, tables, etc., it was thought best to follow nearly the classification used by the Fowlers, and other American phrenologists, not as entirely correct, nor, perhaps, the best available, but as the most commonly used and understood, and being meritorious for its simplicity and mechanical advantages. It will be seen that in the definitions the normal condition of the organ or temperament, is first described, and after that the abnormal, so to say, or rather the tone arising from other influences acting upon the normal condition. These latter definitions are arranged somewhat arbitrarily, and their position must be borne particularly in mind by the examiner. It may be found sometimes well to mark two or more definitions under the same head, as *Large and Large 4th*. With this scope it is a singular character that may not be herein described.

DESCRIPTION OF CHARACTER.

VITAL TEMPERAMENT.

SMALL.—You are very weak and low in vitality, nutrition; deficient in the warming, strengthening principle; are thin, feeble, liable to suffer much from cold, to become exhausted; can not last long, will wear down. You should eat heartily of plain, nutritive, juicy food, and sleep and exercise much, and bathe daily in moderately warm water; hoard the life-power; could live best in a mild, moist climate.

MODERATE.—You are too lean, and spare, to use life to advantage; will wear out, become too soon exhausted, except when excitement keeps you up; will suffer much from the cold, and from want of physical life-power. You should cultivate vitality by eating heartily of plain food, containing much moisture, as fruits, vegetables, soups, etc.; by sleeping much, exercising frequently in the open air, and bathing often, and long, in moderately warm water; would profit by a residence in a mild, moist, insular climate.

FULL.—You have sufficient vitality to endure well, and do much, and last long, yet none too much, nor are you at all remarkable for physical life-power, but may attain a fair old age.

Full 2d.—You are not large, nor powerful, yet you will wear like leather; are fibrous, solid, tough as a string; no waste of material in your make; built like a pony, and will endure more than others who are much larger.

Full 3d.—You have a fair share of vitality, yet are not tough, nor hardy, but disposed to give way too readily, and become too easily exhausted: are inclined to be rather languid, and, perhaps, lazy.

LARGE.—You are rugged, tough, solid, and strong. You will last as if made of iron. You came from a good stock, a long-lived ancestry. Should study and think much, and repose little, lest you grow too much to bulk and grossness.

Large 2d.—You are almost too full of the physical life, too vital; too fond of the physical pleasures and comforts. You came from a long-lived ancestry. You could endure much, and, might live to an old age, with fair care, and accidents excepted. Your greatest danger will be in a tendency to apoplexy, or overfullness of blood and vitality, plethora. You are always in best condition when most busy and most abstemious. You should live lightly, and sparingly, and work and think hard.

Large 3d.—You are too full and voluptuous, too sensuous, too fond of rich physical comforts. You have too much of the physical, the vital: it weighs you down and makes you rather soft, and languid, and, perhaps, dreamy and indolent. You will bear urging. Should wake up.

VERY LARGE.—Your constitution is too gross, too heavy. You are too much weighed down by the body. You should live in a large city, and a dry climate. Should think, watch, wake, work, act, cultivate the mental, spare and sharp.

MOTIVE TEMPERAMENT.

SMALL.—You have very little of the working, motive power, of the bone and muscle; are physically feeble. What strength you have is too spasmodic, and the result of nerve excitement. You should practice gymnastics, rude, manly sports, as fishing, hunting, skating, riding, and even boxing would be well, and should engage in some physical pursuit, till you gain tone of muscle.

MODERATE.—You are rather too easily worn out by physical labor. You have not much strength, stamina, bone, muscle, though you may put forth great effort, and accomplish much, under excitement, yet it will be spasmodic. You are not disposed to physical labor, but prefer mental, if any. You should exercise as much as you can, short of absolute fatigue, and seek active out-door employment, till you gain strength, and tone of muscle, and bone, and sinew. Would profit greatly by spending much of your time in gymnastics, fishing, gunning, boating, riding—and, in short, in all the out-door, vigorous sports, and by eating heartily of a plain, strong diet, as the lean *muscular*—not the fat meats, slightly cooked.

FULL.—You have good motive power—ability to use the body in work or play. You are quite tough, and hardy, and will endure well, and not easily give out in the race of life.

LARGE.—You lean almost too much to bone and muscle, to body and shoulders; are strong, sinewy, forcible, and, perhaps, rough and plain;

fond of physical sports, feats of strength, and can endure a great deal of wear and tear; like to keep moving.

Large 2d.—You are too bony to work to good advantage in any intellectual way; are awkward in your manners; should cultivate grace and ease by spending time in refined society; would profit by attending a dancing school. You should use the head more, and the hands and feet less; should cultivate the mind, and subdue and soften the rough, angular proportions, by associating with the refined, delicate, gentle, and tender.

VERY LARGE.—Yours is a powerful frame. You are rough, rugged, ox-like, leaning too much to body and shoulders, too little to brain; will endure like steel; are fond of physical exercise; will take delight in feats of strength; could lift a large load, strike a hard blow, and, in every way, put forth great physical effort; would make a good worker in coarse, strong work, but would not do well in the delicate and fine; have too much bone and sinew; should, by all means, cultivate the mind by reading, studying, thinking; and should give the body repose.

CONSTITUTION.

SMALL.—Your constitution is naturally feeble, frail, unenduring. You will not be apt to live to an old age, unless under the most judicious application of the laws of health. You will be likely to suffer much from illness, and to die comparatively young.

MODERATE.—Your constitution is naturally frail, though, with a thorough knowledge, and a careful application of the laws of health, from the beginning, you might attain a fair old age, and a tolerable exemption from disease; but without these you will be likely to suffer much. You should, by all means, study physiology, and carefully apply its teachings—else, from want of health, you will fail to accomplish much.

FULL.—You inherited a tolerably good constitution, but not the best—one that might enjoy health for many years, if carefully and judiciously managed, according to the teachings of physiology, but one that will not bear trifling or tampering with. Should study carefully to preserve your health.

Full 2d.—Yours was originally a fair constitution, but you have infringed upon it—have almost destroyed it, though, with care, and a knowledge of the teachings of physiology, you might yet regain tolerably good health, and maintain it for years—hard to tell how many.

Full 3d.—Your constitution was once good, but it is so no more. It is now a wreck—broken and destroyed. You will never regain good health, but by the best management, if even then, and it will not do to trust to accident, or to ignorance to restore it, but to a thorough knowledge, and careful practice, of the laws of health.

LARGE.—You were endowed by nature with an excellent constitution—one that might endure like iron—that might enjoy good health to an old age, if judiciously managed. You are naturally rugged, healthy, and hearty. Be careful not to expose or trifle with your health; for if you once break it down, great will be the fall thereof.

Large 2d.—Your constitution was, probably, originally excellent, but through carelessness, exposure, accident, ignorance, or otherwise, you have broken it down, so you will never again endure as you have done. You should study physiology, and aim to restore your health and strength.

Large 3d.—You had, in the beginning, an excellent constitution, probably, but it is now broken and destroyed—a melancholy wreck of what once it was. The sweet health is departed from the “house you live in,” “to return no more, perhaps, forever,” unless carefully and wisely wooed by a knowledge and practice of her laws.

VERY LARGE.—Your constitution was made, originally, as if of wrought iron, to endure almost any vicissitude, and still be healthy and strong—to attain, under ordinarily favorable circumstances, an old age. Rugged and hearty.

PRESENT CONDITION.

SMALL.—The present tone of your health and nervous system is feeble and low—too low.

MODERATE.—You are not in the best health, but rather under the weather, so to say; not in a condition to do your best. You should seek, and carefully remove the cause, and keep yourself in better trim—a better tone of health and strength.

FULL.—Your present health is fair, though not the best. You are in tolerably good tone, but might be in better.

LARGE.—You are at present in very good health, fresh and hearty—probably in what would be called good spirits. You are prepared for your best efforts in any direction. A good nerve-tone.

VERY LARGE.—You are the very embodiment of good health; are sound as a bell; hearty, fresh, and strong.

MENTAL TEMPERAMENT.

SMALL.—You are too dull, stupid, and heavy of thought, averse to study and intellectual pursuits. You find it laborious, and unpleasant, to think, and difficult to learn; no scholar, nor inclined to scholarly attainments. You should sleep little, use tea, and other nerve-stimulants, seek evening entertainments, lectures, debates, and even the play, and the concert, if you have intellect sufficient to protect and guide yourself while there.

MODERATE.—You are rather dull, and thick-thoughted, blunt in your perceptions, not very sensitive to impressions, nor quick to comprehend any new idea; you learn slowly and with difficulty; are not much disposed to study, to scholarly pursuits, to intellectual exertions, or to mental pleasures; your mind is not bright, but you should endeavor to make it so by study and thought, books, papers, literature, attending lectures, debates, and all kinds of intellectual excitement. Let not your thoughts be idle, but keep them moving, fast and faster. You would profit by city life; by engaging in some eager pursuit, and awakening all your energies of thought, and by sleeping little.

FULL.—You are disposed to a fair activity of the mind. Your thoughts are generally busy, but seldom so much so as to exhaust you. You will enjoy reading, studying, thinking, intellectual exertion, excitement of the mind, etc., but not so much so as to devote great, or entire attention to them; are sensitive to pleasure and to pain, but not too much so.

LARGE.—Your mind is very active, sensitive, intense; when happy, very happy; when miserable, very miserable. You are fond of mental excitement, of intellectual exertion, are seldom fully at rest, but constantly thinking, whether sleeping or waking, except in that sleep that comes after complete exhaustion. When you suffer from fever, or intense pain, it is likely to affect the brain, to cause delirium, brain-fever, perhaps headache and cold feet; your head is likely to be generally hot, and the intellect always engaged. You love to read, study, think, and if you play any game for amusement, you prefer one that engages much thought. Should avoid too great and long continued mental excitement, nerve irritation, tea, tobacco, condiments, etc.; work more, think less; grow more to body; allay the nervous fever; spend much time in the open air; bathe daily in moderately cold water; eat slowly, but heartily, of plain food, and seek repose after eating, even a short sleep after dinner; take much exercise, but above all, should sleep a great deal, if you can.

VERY LARGE.—You are always in a fever of thought, thinking, thinking, thinking, ever; too fond of study and mental excitement; seldom fully at rest; liable to brain-fever, and when ill, to delirium. Your thoughts will wear you down, consume you; your perceptions are too intense. Should acquire bluntness, deadness, slowness, quietude, indifference; should sleep much, take a great deal of vigorous, out-door exercise, but not enough to weary you; eat heartily of plain food, fruits, and vegetables, mainly; repose after eating; avoid tea, condiments, all nerve-stimulants, but above all else sleep all you can—nine or ten hours of the twenty-four, for in sleep is your only safety. “’Tis the fever called living, that maddens your brain.”

PASSIONAL TEMPERAMENT.

SMALL.—Your passions are very cold and dead; your feelings, neutral and indifferent; neither much love nor hate: torpid.

MODERATE.—Your passions are not deep, nor powerful. You neither enjoy nor suffer intensely, but are rather cold, and gray, and indifferent; neither much sun nor storm, love nor hate. Your heart will not be apt to break, yet you are not entirely devoid of feeling, but might profitably cultivate the passional—the deep desiring, longing, loving nature.

FULL.—Your passions are of sufficient intensity to enjoy or suffer much, to love or hate deeply, but not too much so; to sympathize with the joys and sorrows of the world, yet not to be greatly affected by them. You have a favorable development of this temperament.

LARGE.—Your passions are rather too deep and strong, your feelings too intense. You love too well when you love, and hate too much when you hate; strong prejudices, likes and dislikes. There is hot blood in your veins—something of the wine of life, “the wild berry wine,” and very little of the cold or indifferent. You must suffer, but you will also enjoy much; for there is nothing torpid in your nature. Should study to be indifferent—stoical.

Large 2d.—You are almost too luxurious, too voluptuous, too sensuous, and fond of sensuous pleasures. You like the rich, and gorgeous, and warm, and voluptuous. Your love is deep and passional, and your aversions as deep; something of the tragical, and leaning somewhat, probably, to the sorrowful and the sinful; but, you are at times very happy and lively—resembling in character the natives of southern climates. Should cultivate the cold and neutral, and try to be calm and

stoical, aim to control the feelings, and let the judgment rule the passions, lest they toss you on the tempest. Should live abstemiously, cultivate the intellect, and avoid the tragical of life.

VERY LARGE.—Yours is a passional soul, full of love, and of hate; strongly tinged with the scarlet of life, something of poetry—the poetry of passion—that that sins and suffers. It is very hard for one like you to be sinless. You drink the cup of life too deep - the honey and the gall. Your love burns with desire, and, like the August sun, withers and scorches that on which it shines. Will be, at times, very sorrowful, and, perhaps, sentimental—a better lover than wedded companion; not easily satisfied. Should by all means cultivate the cold and clear, avoid excitement, particularly that of love, of romances, theaters, city life, evening meetings, night-watchings, the dance, the flirtation, the wine, and all things stimulating and exciting, and seek a quiet life; otherwise, in the history of your soul will be written much of woe for yourself and others.

EMOTIONAL TEMPERAMENT.

SMALL.—You are cold and indifferent; your feelings hard to arouse. Your heart seldom throbs. You are very torpid, have few joys, and few sorrows. Should wake up to the life, to the bright and the dark, and cultivate feeling, emotion, spontaniety, and seek excitement of all kinds.

MODERATE.—You are rather dull and cold in the feelings, not vivid, nor impulsive; rather slow in forming attachments; may be deep, but not ardent. Your emotions, whether of joy or of sorrow, are not easily kindled, your tears, not easily reached. You are not spontaneous, but indifferent. You might profit by waking up to the lively, emotional joys and sorrows.

FULL.—You are tolerably impulsive and spontaneous in your feelings, and ardent in your desires, but none too much so; lively and emotional, but seldom so beyond self-control. Well balanced in this respect.

LARGE.—You are warm, lively, impulsive, and vivid, in all your feelings and conceptions; almost too much so; quick and ardent in love and hate, but not deep, nor long continuing. If your heart break, it will be at the first shock, for your mourning will not last long. Your feelings sparkle and bubble, and pass away; you are inclined to be fickle and fond of variety and change; capable of loving many, but seldom long

at a time. You are flushed, like one who has been using hot wine; are apt to give way much to your feelings, to tears, or to laughter, and, with you, they are not far apart; to joy, or to grief, but to neither, long continuously. You are fond of the emotional pleasures—of what appeals to the feelings—an eloquent speech, a stirring tale, perhaps, the dance, the excitement, the intense but transitory, the evanescent of life. You need weighing down, quieting, solidifying, so to say; soberness, slowness, earnestness.

Large 2d.—You are governed more by feeling than judgment; apt to see every thing in brilliant colors—to exaggerate—to stretch the story. You would load a canon to kill a canary. You are fond of out-door exercises—the lighter pleasures and amusements—but not of labor nor drudgery. Your best health is in the open air and active life.

VERY LARGE.—Your feelings are very vivid, ardent, excitable, impulsive, spontaneous, bubbling, sparkling, gushing over, like the bead of champagne; too evanescent, too transitory, too volatile. You are a creature of impulse, up and down, up and down, all through the life. You want in depth, stability, earnestness, slowness; are very hasty in your attachments, but they do not last; impetuous in all your feelings and conceptions, likes and dislikes; intense but brief in your prejudices; fond of the lighter pleasures, out-door exercises, etc., but not patient in application; too emotional. You want what the sailors would call, ballast.

ORGANIC TONE.

SMALL.—You are essentially coarse, and gross. There is little poetry or refinement in your nature. All your desires and appetites are of the coarser, plainer kind.

MODERATE.—You are rather coarse and plain in tastes, sentiments, and desires; practical, rather than refined; not very poetic, nor sentimental, but prepared for the every-day use of life. Might profitably cultivate the finer, softer sentiments, by attention to poetry, painting, music, romance, the social evening party, the dance, the society of refined people, by cultivating flowers, etc.

FULL.—You are not wanting in refinement of feeling, delicacy of sentiment, and intensity of conception, but you are not remarkable for high endowment in this way. You will enjoy and suffer, but not to the extreme; are not at all coarse, neither are you eminently refined. There is a portion of the Adam-clay in your make, but, perhaps, not too much for comfort in this world.

LARGE.—Yours is a refined, sensitive, susceptible soul. You enjoy and suffer deeply, keenly—almost too much so for your own best peace. So sensitive to pleasure and pain, that when good, will be very good, but when you sin, will sin deeply. You thrill with ecstasy, or quiver with agony. There is no waste material in your constitution; can use all you have, and to good advantage; are of the purer metal, far as it goes—say the silver fine, with very little alloy. You have little sympathy with the coarse and gross, but will incline strongly to the refined pleasures and enjoyments, and even to the refined sins.

VERY LARGE.—Yours is a very refined, sensitive, susceptible, silken temperament—much more than ordinarily so. Your tastes, emotions, passions, pleasures, pains, conceptions, even your sins, are of a fine cast. There is nothing coarse, nor gross, in your constitution, but all of the finest material—the pure golden. You can work and think to good advantage, and accomplish much for your apparent strength, but you will suffer as few can suffer, and enjoy as few can enjoy—the suffering being greater, probably, than the enjoyment. When ill, you are very ill; cold, very cold; warm, very warm—but likely to suffer more from the cold than the heat; adapted to the finer work of life, but out of place, and ill at ease, in the coarser drudgeries. Your sympathies lean to the refined, the higher, holier joys and sorrows. You will want companionship, appreciation; will be often alone, even in the crowd, looking in vain for a full sympathy. For peace and repose, should cultivate the grosser nature—eat, drink, sleep, and grow fat; but for the best achievement, the highest attainment, the richest joys, and the deepest sorrows, keep up this white fire of the soul.

ACTIVITY.

SMALL.—You are very slow, and deliberate in all your movements—so much so, as to accomplish little in life; lazy, heavy, and dead.

MODERATE.—You are rather slow and deliberate in movement, averse to exertion; not apt to wear yourself down by great achievements; are willing to work, *perhaps*, but must work slowly. It takes a long time to get you fairly started, for you are seldom in a hurry. Should wake up and learn quick time.

Moderate 2d.—You are not rapid in movement, but slow, heavy, and, perhaps, lazy. You do not like to work, and will not injure yourself by over exertion. More likely to rust out than wear out. Rather too indolent and thriftless.

FULL.—You are quite active, but not too much so; will hurry when necessary, but can be deliberate.

Full 2d.—You are active enough, tolerably quick and sprightly in movement, but you do not like to confine yourself to any thing like hard work; are probably pronounced, by your friends, lazy, yet you like to be busy at sport or play, or light work, but not at labor nor drudgery of any kind.

LARGE.—You are active in movement, lively, spry, quick, restless, always in motion; likely to wear out rather than rust out; are almost too active. Should learn to be slow, quiet, steady, and deliberate; to save energy.

VERY LARGE.—You are very active and rapid in all your movements, lively, spry, quick, restless, going, going, going ever. It is a torment to you to be compelled to be still. Action and existence are synonymous with you. You will wear out if you do not learn slowness of movement, quietude, and rest. Your ceaseless activity will induce fever and chafiness, that in their turn will shorten the life.

SIZE OF THE BRAIN. (INCHES.)

SMALL.—Your mind is, at best, but weak and inferior, though active and, perhaps, bright. Your thoughts move fast, but they are too meager and small to carry much momentum or accomplish much in life; yet you may succeed in a narrow business, and win, therein, an honest subsistence. You will not be felt far. Should live in the country, and among upright people, avoiding excitement and low associations, for you will be influenced so much by trifles as to be just what you are made, by the stronger minds that surround you. Should marry, if at all, a companion of a more strong and steady mind than your own.

Small 2d.—This mind is too idiotic to comprehend any description that might be given here. It should be altogether under the control of other and stronger minds, who would be responsible for its actions, and provide for its needs.

MODERATE.—Your mind is not large, nor strong, but bright and active. You may do a good business, and attain a fair success, still, you have not sufficient power to wield a large influence over the minds of others, but will be easily warped by surrounding circumstances. When in the society of others, you are very different from what you are when alone. Good companions would make you good, but evil ones would quickly drag you down. You are much affected by trifles, and you notice little

things more than the large, in proportion. It is hard, perhaps impossible, for you to resist the influence of stronger minds over your own. You are molded and changed by them. You are not largely endowed with the magnetic influence of mind, not sufficiently so to give weight to what you say or do, yet you may be brilliant, and display genius in the manifestation of any trait that is markedly developed in your character; but to do so, such trait must absorb all other powers of the soul. You can not be varied in talent, nor large in mind-power.

Moderate 2d.—Yours is not a brilliant nor large character, but one ordinary and inferior. You will not wield a large influence, nor be felt far from home; in vulgar parlance, “will not set the world on fire;” yet, by a careful culture of the intellect, and by good associations, you may attain a fair and honorable position in the world; but without these, you will be, as it were, a menial, an inferior, a tool in the hands of others, a victim of society, and if not careful, you may be swept down to crime and consequent suffering and ruin; can hardly be said to be a free agent, as you are subject to the influence and will of the stronger minds that surround you. Be careful to avoid low associations, and to seek the society of moral and religious people, for in such only is your safety. It is more than probable that your life will prove a failure.

Full.—Yours is a mind of very fair power, one capable of accomplishing much, of making itself felt in society, of wielding a large influence, and of attaining a high reputation in the direction of the stronger faculties. You are capable of a fine culture, of scholarly attainment, of making a deep impression, of conducting an extensive enterprise, of displaying genius under the inspiration of the higher emotions or stronger faculties of the mind, yet you do not possess to a great degree that peculiar magnetism of the soul that attracts and molds others to one's will.

Full 2d.—Your mind is one of fair, or, at least, all of ordinary powers when aroused and properly directed, yet you will not be apt to achieve a great deal in life. You are not very brilliant, nor will you wield a very large influence, nor be felt far, yet you are capable of doing a good business, and of attaining quite a culture—an education—if you so desire, but probably you will not study much to improve the intellect, but will incline rather to a plain, every-day life.

Full 3d.—Although your brain is of full size, the mind is a coarse and inferior one. You will never accomplish much, for you are rather dull and thick-headed. Will not improve much by study, unless that study be directed by other and finer minds.

LARGE.—Yours is a mind of fine and large power. You can wield an extensive influence; can make yourself felt, among your friends at least, if not by the world at large; can accomplish much, and, with proper and well-directed effort, attain a wide reputation and become distinguished. If true to yourself, you may make a mark upon society, but so much depends upon the direction of the mind, and the tone of the body in sustaining it, that allowance may be made for many probabilities of failure. You are endowed with a strong mind, ability to manage an extensive enterprise, to conduct a large business, and strongly impress and mold the minds and characters of others, to attain a high culture, and, if a scholar, to be known to fame.

Large 2d.—You have a fine brain, a fine mind, but not physical energy, stamina, power to sustain it. Your head will devour the body and be still unfed, and thus waste your energies. If you had either a smaller brain, or a larger and more powerful physical frame, you might accomplish much. Your great need is of body, more than of head, for success in the world.

Large 3d.—Your mind is strong and deep, but not brilliant. You do not appear to advantage only when greatly excited, and that excitement long continued, but soon as it is over, you settle back to common-place; will probably pass through life a very ordinary person, even while you have power of mind sufficient to conduct a large business if aroused to it, to wield a large influence and obtain a good education, if you would so desire. You should, by all means, cultivate and refine the intellect, wake up and do, for there is much, very much danger that you will bury your talents, and slumber to decay over them.

Large 4th.—Although yours is a large head, the mind is a coarse and inferior one—the intellect and higher sentiments dormant—the grosser passions only, awake and active. You will probably never accomplish much.

VERY LARGE.—Yours is a very powerful mind, one of extraordinary ability. You wield a potent influence over those who surround you, over an extensive circle, and are endowed with a magnetic power that attracts, and molds, and shapes the minds of those with whom you come in contact. You carry great momentum, and are capable of the largest undertakings; indeed, are yourself only on great occasions. The broad world should be your stage of action, and on it you should achieve a historic reputation. In short, yours is an extraordinary mind.

AMATIVENESS.

SMALL.—You are cold and indifferent toward the opposite sex. You do not win their love nor kindle their desire, as you experience but little of either in yourself.*

MODERATE.—Toward the opposite sex you are sometimes, perhaps, quite warm and amatory, but generally cold and indifferent. You will not be a warm lover, nor will you highly enjoy married life, nor a very intimate sex relation. You would profit by cultivating this passion, by using a rich and stimulating diet, by occasional warm baths, reading romances, attending theaters, dances, concerts, the study of music, contemplating warm amatory pictures, by a proper association with the opposite sex, and, in short, by a warm, physical life. A full development of this is requisite to a beautiful character in man or woman.

Moderate 2d.—You are cold and indifferent toward the opposite sex, not caring for their especial love, nor kindling their desire; but it will not be always so with you, for in due time you will warm up, probably, to a full love.

Moderate 3d.—You are probably coy and shy in the company of the opposite sex—not at home there, hence will not seek it much; but you are warm and amatory enough for all that; but this passion with you is liable to take on a solitary and morbid action. You should seek more the society of the opposite sex, and keep your feelings under when alone.

FULL.—You love the opposite sex with much tenderness—with much of the higher spiritual, as well as lower carnal, love. You are somewhat amorous and warm, but disposed to control the passion, and to entertain a respect for those you love, more than the mere animal desire. Your constitution is well developed, and happily balanced, in this respect.

Full 2d.—You love the opposite sex, but with more of the carnal than spiritual love, yet not enough of either to greatly disturb your peace; will at times burn with a strong passionate lust, but, all in all, your love is rather a plain, tame, every-day affair.

* In young children Small or Moderate is desirable, for this passion, more than any other, increases with the years up to twenty or twenty-five; so if it be full or more, in a child under twelve, or at most fourteen, it is assurance of a premature lust, fatal to the peace of after life—a hint of the indulgence of a passion, ruinous to the health of childhood. Such children should be carefully and candidly taught the deleterious effects on mind and body, surely following the exercise of the amatory feeling, whether social or solitary, in their young years.

Full 3d.—Your love, as far as it goes, is a coarse, animal desire, for mere lust gratification, with little regard or taste as to the means of its indulgence. A low, gross passion.

LARGE.—You love warmly, passionately, fondly. The amorous feeling is almost too strong with you, though it partakes of the spiritual as well as of the carnal nature. You may possibly control the fire that burns within you, and live a pure life, and high, if you so will it; but, after all, the best prayer for you is, "Lead us not into temptation." This passion enables you to enlist the opposite sex in your behalf—to win their love and secure their friendship, though that friendship must be always tinged with desire—a desire that will induce you to think them all weak in this respect, so you will not have much faith in their chastity nor purity, because you yourself inspire their passion, their weakness—a fact of which you are sometimes proud. In winning such friendship, such regard, you will attain one of the best means of success in the affairs of life, but it will also probably tempt you, at times, to sin, to many regrets. Probably it will be at once your blessing and your bane—the fire that warms, and that also consumes. To enjoy the blessing and avoid the bane, you should keep the passion under—should cultivate the chaste, the clear, and cold, by much exercise, abstemious diet, constant employment of mind and body, by aiming at some lofty and ennobling pursuit; should avoid the voluptuous in music, in pictures, romances, plays—in short, in all things of the warmer, amatory life.

Large 2d.—Yours is a warm, amorous, passionate nature. You burn with unholy desires. You covet the person and embrace of the opposite sex, and take delight in talking of them, and of the indulgence of the sex passion. Images of lust fill your mind, to the exclusion of better thoughts. You love for the body, more than for the mind, and are apt to observe the forms of those that interest you, and to speak of their persons—of those parts that lie below the chin. You have not much faith in the chastity of the opposite sex, nor in their purity, though you probably have many friends among them; have a strong proclivity to licentiousness, though may at times control yourself, and live a better life; but in the end it is probable the sin spots of lust will have blackened your soul, and have left memories, where it would be a relief to forget—not the worst, but bad enough. You should, by all means, restrain this passion, purify and orient the feelings in every way possible.

Large 3d.—Your nature leans to a coarse, gross, animal lust; your love terminates in that. You delight in obscene pictures, jokes, and smutty

talk, about the opposite sex, their form, person, etc. You will have many sins to answer for, in connection with this passion. You can hardly know what a pure love means. Foul pictures of lust will fill your imagination, and turn your soul into a sodom. You need a purification, a baptism in the cold, pure waters of life. You will probably grow better in the older age, when the passions burn low; if not then, you are to be pitied, for with this lust-fire as it now is, you are capable of the deepest sins, in its direction.

VERY LARGE.—Whatever your feelings may be otherwise, the sensual passion is, with you, almost, or quite, uncontrollable. You burn with an unceasing and unholy fire. Your ideas of life, and beauty, and hope, and heaven, all turn in the direction of this passion. It is your master, and you are its willing slave—the slave of a terrible lust, that will probably impel you to the ruin of body and of soul—a maniac, erotic.

PHILOPROGENITIVENESS.

SMALL.—You have little, if any, love for children or pets. As a parent, you would be very cold and indifferent. You should never assume the holy obligations of that position till prepared for them by a deeper love for “the young, young children,” which might be to a degree attained by spending time in their society, and learning their little ways—to love them.

MODERATE.—Your love of children and pets is rather tame and indifferent. You will probably never be very fond even of your own children, if you have a family, though you may treat them with kindness, and provide for their needs, from a sense of duty, not, however, as a work of love. Will be apt to look upon a family of children as a burden, rather than a blessing—a necessity of the social relation. If they are pretty and smart, you may like them for their beauty, but not because they are children; you would shun them if they were plain, or dull, or cross. You will be likely to neglect your own children—to fail in extending to them that love and sympathy which they need, for a happy development. You should mingle in their society, play with them, engage in their little sports, and sympathize with their sorrows; not only those of your own household, but others also.

FULL.—You love children and pets well, but not passionately. As a parent, you would be tender and devoted, but not too much so. You are happily developed in this affection.

Full 2d.—You will manifest some attachment to children, but not a

great deal; probably more to other pets—as a horse, a dog, a cat, a bird, a boat, or something of the kind. You will feel no great interest in the improvement of the young, nor will you be very happy as a parent.

Full 3d.—You have little love or regard for children, but are disposed to treat them in a rough, coarse manner, and to make their young lives more miserable than glad. In your pleasant moods, you are apt to use low slang, and to tell smutty stories, and indulge in coarse jests, in their presence, forgetting always, the sacredness of childhood. You probably make tools of children, to gratify low passions, and to attain unworthy ends. You would find more happiness and companionship among animal pets than among children. Should hardly become a parent, and should never be trusted with the care of children, as you would only destroy their purity, and unfit them for the better life.

LARGE.—As a parent, you would be almost too tender, and probably indulgent. If you have children of your own, you love them with a love well nigh idolatrous, however defective in character they may be. If they be absent, you yearn to see and embrace them; if they die, it will make your life miserable, probably impair your health. Your peace will be bound up in them, and if they be good and worthy, it will, indeed, bless you. This intense love for your own, is not a high and holy feeling, but only the craving of the animal nature, and it makes one selfish, and ought to be restrained. But you will also probably love the children of others, and have many pets and friends among them, and will take delight in benefiting them; will be interested in their education, and in means for their protection and improvement, but especially so, as regards your own. You tax yourself too willingly for them, deny yourself, that they may enjoy, and you are apt to think nothing too good for your dear ones. You will probably be fond of other pets than children—as a dog, a horse, a bird, a boat, or something of the kind.

Large 2d.—If you have children of your own, you will love them with a strong selfish love, but if you have not, you will show no great interest in the young, nor anxiety about their welfare. You will probably be more fond of a fine horse, a dog, or some other of the animals, and will be disposed to pet them, to fondle, and play with them.

Large 3d.—If you have children, you love them with a coarse, strong selfish love, such as the lower animals show toward their young, but you will treat them harshly, for you can not sympathize with them in their needs. You are not very fond of the children of others, but may form occasionally a strong attachment for some one of them, or for some

animal as a pet. Indeed, you generally prefer animal pets—as a horse, dog, etc., to children. You are probably inclined to smutty talk, coarse jests, and obscene remarks in the presence of the young. You should not be a parent nor guardian, as your tendency would be to demoralize.

VERY LARGE.—As a parent you would love your children to idolatry. In your estimation nothing is good enough for them in this world, nor, indeed, perhaps, in the next. It is torture to you to be separated from them, and a blessing, as you think it, to be with them. You fondle, pet, and caress them, and call them by endearing and often holy names. Their death would probably derange your mind and affect your health, and however generous you may be in other respects, you are selfish and weak in this. You have pets among the children of others, and among the animals. In short, this instinct is intense, even to a mania, with you, and it should be by all possible means restrained.

ADHESIVENESS.

SMALL.—You are cold and indifferent toward the world, preferring solitude to society. You neither have, nor want, many friends; can hardly appreciate the meaning of the word *friend*; are radically defective in this respect; should, in every way possible, cultivate the affectionate, social feeling, and acquire faith in friendship.

MODERATE.—You are not very affectionate toward friends—do not cling to them strongly; will probably have a few, but not many, very true and devoted ones. You are not loving toward them. You prefer to rely upon yourself, and do not care much for their society, but will be likely to enjoy the company of strangers, almost as highly as that of those with whom you are acquainted, unless they especially sympathize with you—think as you think, and feel as you feel. You have not firm faith in friendship; can not appreciate the conduct of Pythias and Damon. You should cultivate friend-love; would profit by it, and add to the happiness of others.

FULL.—You are friendly, social, warm-hearted toward those with whom you are acquainted, and whom you think worthy, but are not too much so. You love your friends and their society, and there are many in this world that are dear to you, and to whom you are dear, still you are not at all remarkable for your friendship or devotedness. Favorably developed in this.

Full 2d.—You are social and warm-hearted, but not deep nor very earnest in your friendship—more social than faithful. You form at-

tachments readily but almost as readily break them; are glad when your friends come to see you, but often as glad when they go again; do not like long visits, yet you enjoy society much.

Full 3d.—You are social and friendly, but not particular as to who are your friends. Your friendships will not elevate yourself nor others, nor are they to be relied upon. You want society of some kind, for you can not well amuse yourself alone, but you are often selfish toward those with whom you associate. You have not a high ideal of friendship.

Full 4th.—When a friend you are a firm one and true, yet you are not social nor generally affectionate. You pride yourself on your fidelity to the few you call friends, but it is difficult to win your friendship—to approach your heart.

LARGE.—You are very social, friendly, warm-hearted, almost too much so for your own good. You highly enjoy the society of friends—you cling to them faithfully, long, and well, and your memories of them are tender and pathetic—the memories of

“The dear departed gone before
To that unknown and silent shore,
Whom you shall meet as heretofore,
Some summer morning.”

It is easy to awaken your interest in those with whom you associate, and once a friend you are as true as steel. You will bless and be blessed, but will also suffer much in your friendships. Would do well to cultivate the cold and indifferent.

Large 2d.—You love friends much, but self more. You are social and affectionate, but will generally manage to get as much as you give; will not break your heart for your friends, yet will be interested in them for all that, but will be disposed to effect your own purposes and to gratify your own desires through them; can not be consistently considered a disinterested friend, though strong in your attachments. Will, probably, have many friends.

Large 3d.—You love your friends with a strong, deep, but coarse, animal love. You like to eat, drink, and be merry with them, but are very careless as to who they are, coarse or fine, though you sometimes prefer the former; are good-fellow-well-met with old acquaintances. Your friendships and sociabilities will be apt to lead yourself and others downward. They should be chastened and constrained.

VERY LARGE.—You are decidedly too friendly, warm-hearted, social, affectionate, loving. Your heart is wrapped up too much in your friends;

you trust them too much, love them too well; are blind to their defects, probably. Your devotedness of friendship is a weakness, a mania that should be overcome by cultivating a more individual feeling—more self-sustaining, in the way of society.

INHABITIVENESS.

SMALL.—You have very little regard for any particular spot, but can make it home wherever night overtakes you. May be attached to some localities from their associations, but will be uneasy and unhappy if confined to any one place in particular; are not fond of home.

MODERATE.—You have some thing of the home-love, but very little, only when weary. You may be deeply interested in the associations of certain localities, but not in the localities themselves. One place is little more to you than another, unless circumstances, as of friends or fortune, or a lover, make it so, and, in that case, may be satisfied to reside there while such interest lasts, otherwise would be discontented, and unhappy, and restless at home; should cultivate the home-love. Again, you do not long retain any one attitude at a time, sitting, standing, or otherwise, but often change your position. You are restive and uneasy under the least constraint; should accustom yourself to retentiveness of place, position—to steadiness, to sitting or standing still.

FULL.—You love your home, yet when occasion requires, you can leave it without much trouble. Your memories of the old home are tender—the dear old home and its surroundings. You are patriotic—not in the buncombe way, but in that of an earnest interest in your country's welfare.

Full 2d.—Your love for your home is strong enough, but not too strong. You can leave it without pain when instigated by strong motives, but generally prefer the home. Your patriotism is rather narrow and selfish—leaning to self and self-benediction; you put forth little effort for the common good, but lean to the narrow and unjust idea, "our country, right or wrong,"—and that only the part of the country that you call your own.

Full 3d.—You love your home not deeply, but as the wolf does his den, not from tender memories or home feeling, but because it gives you place to rest and eat. Your patriotism is narrow, selfish, and local, applying only to your own immediate neighborhood, and not with much devotion to that.

LARGE.—You are very strongly attached to your home, and you

dislike to leave it or to remain away long at a time. When absent, you think often of the "home, sweet home." If, while traveling, you occupy a room at a hotel, and afterward have occasion to visit the same place, you desire to occupy the same room of the same hotel, even though not the best—a disposition to locate in some spot that may be home for the time. You dislike to leave your accustomed position at the table, at home, and can not enjoy your food if compelled to change your place of taking it. You have a propensity to fix and fit yourself to a particular locality as home, and there you are most at ease; will sleep best in your own room. You are apt to assume attitudes, positions of the body, and to fall into peculiarities in your way of sitting, lying, standing, etc. You are patriotic; you are zealous in your love of your country and admiration of its virtues—too much so, almost, to be impartial in your estimation of others. Your patriotism is likely to be selfish. It is well for you to travel much.

Large 2d.—You are strongly attached to your home; you do not like to leave it, and will not only on urgent occasions, and then you return soon as you can, particularly so if that home be comfortable. Your patriotism is strong, but selfish and narrow in its aim, thinking your country the best of all countries, and defending it right or wrong, because it is *your* country, even though a sinful and wicked one. You should travel much, visit nations abroad, and learn their beauties; read books of travel, and cultivate a cosmopolitan spirit.

Large 3d.—Your love for home is a strong, selfish, animal need. You seek the home as the beast does his lair, to lie down and rest. Your patriotism is of the same character, "our country right or wrong, boys." An entirely selfish animal feeling.

VERY LARGE.—Your love for your home and country is deep, tender, and strong to a passion, a weakness, a mania, that should be restrained, overcome, by visiting, traveling, and learning the beauty of other lands—"Knowest thou the land?" etc.

CONTINUITY.

SMALL.—You change rapidly, suddenly, from one thing to another. You are impatient, restless, uneasy, beginning many things, completing few. You prefer short stories, short sermons, short speeches; can not confine yourself patiently nor long to any one thing; can not sit or stand still long at a time, but will shift from one attitude or position to another—change, change, ever. You should try to overcome this.

MODERATE.—You change often from one train of thought to another, yet when necessary, can continue on the one for a time, but not long nor patiently. You are occasionally absent-minded, fitting from thought to thought, while others are speaking, not hearing what is said. Your efforts are spasmodic, intense for a time, but not enduring. Your mind scintillates. You are apt to have too many thoughts and plans on the *tapis* at a time, and none of them very mature, nor well deliberated—"too many irons in the fire." Cultivate patience, continuity.

FULL.—When you commence, you like to continue till completion, but are not greatly disturbed by interruption; are tolerably patient and continuous in thought and effort, but not tedious. Well developed in this.

Full 2d.—You can concentrate your thoughts very well, but are not apt to continue the effort; can bend all your energies upon any one point for a time, but can not continue patiently at it. You bring the rays to a near and intense focus, but they soon pass it. Your power of concentrating is better than that of continuing.

LARGE.—You continue on any one point almost too long at a time; are rather prolix, tedious. You look for the deep and steady, but you lose sight of the racy, brilliant, evanescent. You are occasionally absent-minded, hanging on to your own old train of thought, regardless of what else may be occurring, or of what others may be saying. Your stories are too lengthy; your thoughts run in a groove. You retain any position of the body long at a time, sitting or lying in one attitude for an hour without changing. Should cultivate brevity, variety.

VERY LARGE.—When you commence, there is little prospect of your concluding, till you finish every item, and wear out by slow decay. You are excessively tedious, prone to hang on without change or interruption; liable to monotone in every thing; one thing at a time, and that all the time, seems to be your philosophy. You can not bear interruption nor sudden changes; are remarkable for prolixity. When you assume any position of the body, you retain it long; will sit or lie for hours at a time without moving.

VITATIVENESS.

SMALL.—You do not cling to existence with great tenacity; probably do not value highly the privilege of being, or at least, if you do, would not struggle hard to retain it. You have but little power to resist disease, but would soon sink under it.

MODERATE.—Your hold upon life is not very strong. Death will find your door open, probably, or at least, ajar, when he wants to strike. Nor have you great power to resist disease, but would wear and sink under it.

FULL.—You hang on to life with a good deal of tenacity, even though it be not the most happy one. You do not want to “give up the ship,” yet death is not very terrible to you. You have fair power of resisting the encroachments of disease down to death, but not the best. Well developed in this.

LARGE.—You cling to life as the great blessing and shrink from death as the great bane. You have great tenacity of life-power; will endure what would kill others more strong than you, and will resist diseases that would destroy them. If you die before your time, (an old age,) the struggle will be hard. Your physicians will probably relinquish all hope many times before you will finally yield in your wrestle with the dark angel. As the sportsman would say, “You will die hard.”

VERY LARGE.—Your tenacity of life is enormous. If pounded to a jelly, you would survive, (exaggeration.) You will resist disease and death, to a degree that will astonish others, and when die at last, as die you must, it will be with a struggle, terrible and fierce. Your soul and body are very closely united, and it will be hard to sever them. Should try to wean the one from the other by cultivating the higher, spiritual feeling.

COMBATIVENESS.

SMALL.—You dread all strife and contention, and incline to the timid and quiet peace; almost too lamb-like, inoffensive, inefficient. You need more of the anger-fire to drive ahead well in this world, and you will never accomplish much till you get it. You would do well to learn the use of the gloves, sparring, “the manly [animal also,] art of self-defense,” even at the risk of blackened eyes occasionally; should engage in games of contention; argue, dispute, resist, learn the use of the word no, if you would do any thing in this world.

MODERATE.—You are rather inefficient and easy, too mild and harmless to succeed well, yet at times may, under great provocation, rouse up and be brave and accomplish much, but in the main will be rather timid and perhaps cowardly. You shrink from contention, strife, argument—the battle of life; would sacrifice too much to peace; will accomplish but little till you raise more anger-steam. You should learn to battle

bravely with the world, and not to shrink and complain; practice boxing, games of contention, engage in debates, strife, etc.

Full.—You are quick, ready enough in resisting and defending, but not disposed to contention; are not quarrelsome nor apt to attack. You enjoy a healthy opposition, and are not wanting in relish for debate or argument, when free from acrimony, and when necessary, do not shrink from contending, but are not aggressive. Have a fair share of energy of character; happily balanced in this respect.

Full 2d.—You are sometimes too quick in the temper, a little contrary, fretful, peevish, irritable; but you might and should overcome this by a cooling, sedative diet, avoiding tea, spices, and all other nerve irritants, as stimulants, tobacco, etc.; by sleeping much and by a careful watching of self, and a firm resolve to keep cool.

Full 3d.—You are rather contrary, quick, coarse, cross, and selfish in your anger, yet would not, as you think it, commence a quarrel nor impose on others, but are very ready to engage in it when excuse offers. Irritable.

Large.—You are very quick and ready in resisting, defending; brave, bold, almost too much so; are fond of debate, argument, contention; often say *no* when *yes* would be quite as well, and dispute for the mere sake of disputing, contradict for mere contradiction. You are disposed to tease, tantalize, hector others. You are rather too quick and high strung in the temper, too contrary and fond of strife. You like to engage in or witness contention between men. You are too disputative, and probably disposed to ascribe this propensity to other causes, as desire to defend the right, or to convince others, or some other worthy motive. Should make it a point to contend less, to harmonize more with others, and to allow them to entertain their own views.

Large 2d.—You are too quick tempered, high strung, irritable, peevish, fretful, crabbed, cross, contrary; are apt to get into broils, difficulties, quarrels, of your own making. You should sleep much, use a cooling, sedative diet, bathe often in moderately cold water, avoid nerve irritants, as tea, tobacco, stimulants, etc., also much excitement; aim to keep the nervous system in good tone, and then to harmonize more with others, to complain and chafe less, and in short, to control your temper lest it make yourself and others unhappy.

Large 3d.—You are contrary, cross, quarrelsome, quick, and high-tempered—a belligerent, a bully, that should be bound to keep the peace. You need a moral discipline that would induce gentleness, quietude, mildness.

VERY LARGE.—You are decidedly too contentious, too much disposed to oppose, to do battle, with every body and every principle; you swim against every current; your hand is against every one; entirely too contrary, too combative. This is a great defect of your character that you should overcome, lest it lead you into many difficulties, and those with whom you associate, as well as yourself, into misery.

DESTRUCTIVENESS.

SMALL.—Your temper, however hasty, is too light to effect much. There is too much of the rose-water in your nature. You shrink from inflicting pain—from killing even when necessary; would not put foot upon a worm. You need more of the severe, the savage, the destructive, the executive. Should go gunning, witness butcherings, the infliction of pain, and learn to destroy, when necessary, what impedes your honest and legitimate progress, else you will never do much with your milk and water philosophy.

MODERATE.—You do not like to inflict pain, but can do it when really necessary, though, in such cases, the greater pain is generally to yourself. You are not fierce, nor severe, but apt to threaten more than you execute. Your anger is not deep; it needs more of the forcive, destructive, executive, severe. You should learn to take hold of the world with an ungloved hand—to let the blows come heavy when they come, not light nor gingerly; should learn the fact that Nature is not chary of destroying—of *destructing* as well as *constructing*—of inflicting pain.

FULL.—When aroused you are quite severe—bitter and forcive in anger, but by no means cruel nor savage. You are disposed to mental severity, to bitter words, rather than to physical destruction or to the infliction of bodily pain; will sting more by the word than by the blow, but not too much by either, and not apt to resort to the physical but as the last emergency. Well in this.

Full 2d.—You are severe enough, and, when angry, are forcible and destructive. You can inflict pain, physical or mental, without much compunction, yet are not habitually cruel, but practical and executive, with little sentiment. When you strike, the blows come hard and heavy—quite enough so, and the greater safety is, in not striking at all, but when very necessary.

Full 3d.—You are sometimes wanton in destroying and in inflicting pain, even in killing; are rather violent in anger, yet not malignant. You could be instigated to murder under excitement. You should shun

all quarrels, and resolve never to strike a human being but in self-defense, and then only when you can not otherwise escape. Do not make a merit of being able to whip others—it is an animal endowment—but cultivate the gentle and refined Christian, humane feeling.

LARGE.—When angry you are very severe, bitter, cutting, and forcive, not at all gingerly nor light. You dip the dart in poison, before you shoot it. Those who provoke your ire, will have occasion to remember long the bitterness of your speech. You have a taunting, cutting, and, perhaps, sarcastic way of answering what displeases you. There is too much hatred in your anger. You are too unsparing, too merciless, when aroused, but are less disposed to resort to physical violence or force, than to bitterness of words—torture of the soul—yet you could smite, and slay, without quailing. Should restrain this propensity.

Large 2d.—You have a very fierce temper. You are rather too bitter, malignant, savage, vindictive, when angry—too unforgiving, too merciless. You take delight in squeezing, pinching, pressing, and, perhaps, in biting, in torturing. You tread on the heel, and are forcive and executive. You like to destroy what impedes your progress, and you strike heavy and hard blows when you strike. You could witness the infliction of pain, as the extraction of a tooth, amputation of a limb, even with pleasure. You delight in death-scenes, and, perhaps, in killing the animals, and, if provoked, could kill men. Your anger gives great tone to the muscles, clenches the fist, closes the teeth, scowls the brow, and, in short, wakes up the savage in you. You should keep the temper under, lest it lead you into trouble; cultivate the mild and forgiving, avoid carnivorous diet, scenes of bloodshed, butchering, even of the animals. Learn to love mercy.

Large 3d.—You are malignant, fierce, savage, cruel, and merciless when angry. You take delight in inflicting pain, in killing, even in murder, if you can find excuse for it. Your temper is a dark demon. You should be placed in circumstances to compel its control. You should be under the guardianship and guidance of others, so as to be unable to harm, until you learn to subdue and soften your temper, as, otherwise, you are hardly a safe member of society.

VERY LARGE.—You take a singular delight in cruelty, in paining, destroying, killing, perhaps in murder, havoc, war. You are possessed of a demon temper, an overpowering cruelty of disposition, bordering on mania; a propensity to murder, that you can hardly resist, unless under the influence of a strong will, and even then, you are not a safe member of society.

ALIMENTIVENESS.

SMALL.—You are dainty, light, and fastidious in appetite. You do not highly relish food, indeed, hardly enough to take sufficient for healthy nutriment. You should cultivate appetite, and learn to enjoy food as one of the great comforts, and material blessings, of life.

MODERATE.—You are rather dainty in appetite; you do not eat heartily, nor with much relish. If your food be prepared just to suit your taste, you will enjoy it, but not otherwise, for you are rather particular. A little thing would destroy your relish for your dinner; you do not value it highly, and will some times needlessly omit it, and often, when the meal is done, you can hardly tell what, or how much you have eaten. You must not make too much merit of temperance, but cultivate appetite, and enjoy its blessings.

FULL.—Your appetite for food is good, but not too hearty. You enjoy the table gratifications highly, but can control yourself in that enjoyment. You are somewhat particular in your selection of food, but not too much so to secure good health.

Full 2d.—Yours is a hearty appetite for plain, substantial food. You like to live well, but are none too nice, nor too delicate in your tastes, but enjoy a good relish for strong food, leaning, perhaps, to a desire for stimulants of some kind, a tendency against which you would do well to guard.

Full 3d.—You are fond of highly-seasoned food, stimulants, etc. You have probably a craving for what is not beneficial in diet—something of a morbid taste. You eat and drink too well, rather than too much, of the wrong kind, and not carefully selected. Avoid rich pastry, mince pies, sausages, pork, grease, coffee, tea, tobacco, opium, liquor, and everything detrimental to health. Learn to live correctly, and restore the appetite to a natural tone.

LARGE.—Yours is a hearty appetite, almost too much so. You set a high value upon the good things of the table—most fully appreciate a good dinner. When you find what you like, you are apt to eat and drink, perhaps, more than is well. Your appetite tempts you into indulgences that are not entirely, and always, harmless, but your tastes are fine and epicurean, not gross nor coarse. Often a good dinner has power to soothe a ruffled temper with you, and make life appear more promising. You would do well to watch the appetite, and be temperate and abstemious in its indulgence, and not give way for the sake of

entertaining friends at feasts and banquets. Avoid all such, or control yourself in the enjoyment of them.

Large 2d.—Yours is a very hearty appetite; fond of rich diet, and plenty of it. You take much comfort in table enjoyments, and incline somewhat to stimulants, and, perhaps, highly-seasoned food. "Look not upon the wine," etc. You should be careful to avoid not only intoxicating liquors, but rich, greasy food, coffee, tea, tobacco, etc., for these, no doubt, inflame the desire for strong drinks, which soon hurries one, with an appetite like yours, on to ruin. It will be well for you to always leave the table, with a portion of the appetite in reserve.

Large 3d.—You eat and drink too much for your own good; are something of a gormand, or, perhaps, rather an inebriate. It is very hard for you to be temperate. You are likely to be the victim of an appetite, that you can not easily, perhaps possibly, control. There is danger that you may end your days in sorrow from this cause.

VERY LARGE.—Your appetite is well nigh, or quite, uncontrollable. You live to eat and drink. You are a gormand, an epicure, a Bacchus, or a Silenus. Visions of fat things, of fishes and fleshies, and strong drinks, fill your imagination, until they have ripened you into a mere animal. You should starve down for a while, thin out, and in every way, restrain this enormous appetite.

ACQUISITIVENESS.

SMALL.—You have but very little desire to acquire property, and if your needs be supplied you will never trouble yourself to attain wealth. You are a poor financier; shiftless and prodigal with money. You should choose in life an economical companion, and trust that companion with the direction of business affairs—the management of the finances, and then cultivate a disposition to acquire and to save property.

MODERATE.—You are not very saving nor prudent in financial matters, but disposed to be liberal in spending, generous, and at times prodigal. You should study economy, as one of the chief lessons of life, and learn to make and save money and property till you enjoy a competence of your own securing. You should have for the companion of life an economical, business-minded person, to whom you should trust the guidance of financial affairs.

FULL.—Your desire to acquire and save property is quite strong, but not too much so. You are economical, frugal, saving, when occasion requires, but not close nor penurious. You can make, but can also

spend. You appreciate the value of property, but are none too avaricious in acquiring it; have very fair business ability.

Full 2d.—You are more apt at making than saving money. You can acquire, but you can also spend, and probably the end will be, having spent as much as made, yet you tax yourself much, and sometimes, perhaps, stretch the conscience to get that which, when obtained, you hold lightly. Should struggle less to make, and more to save; learn economy.

Full 3d.—You have a strong desire to make money, and perhaps to save it, yet will often spend foolishly, and then be none too upright in getting. You are sometimes close, and even stingy and roguish in acquiring, but after all, not successful in keeping it. If you do not watch closely, you will find yourself getting property occasionally in a way that will not do to tell of, and in the same way spending the ill-gotten gain.

LARGE.—You are eager and anxious to acquire property, to grow rich, and to wield a money influence. You are disposed to make a good bargain, and to be industrious, frugal, saving, and economical, almost too much so, yet at times may spend pretty largely, and be enterprising and liberal, but your main tendency is to get, get. Selfish. You tax yourself too much to make wealth, and this passion will probably increase with your years, till you become its slave, worn and fretted with the struggle for gain. If a fair number of years be allotted you, and accidents avoided, you will become wealthy, but hardly blessed therein. You should restrain this propensity, by resting occasionally from labor, from business, and finding time to cultivate the poetry and the philosophy of life.

Large 2d.—You are close and avaricious in money matters—almost too close to be strictly upright. You make some hard bargains, or are at least disposed to; are very anxious to be rich, have a great admiration of wealth and wealthy people, wealthy relatives; are apt to do some mean things to attain wealth, and some things, perhaps, not over honest; rather close-fisted and selfish; should cultivate generosity, liberality, magnanimity.

Large 3d.—You are avaricious, close, miserly, too much so to be honest. You aim to get gain at whatever cost; will be likely to pilfer; not trustworthy in money matters. Watch yourself here.

Large 4th.—Your desire to acquire property is very strong, so much so, as to prompt you to great exertion, but you are likely to spend very liberally. Will be enterprising, energetic, but will live through much, and hardly save the cream of the cup. You will, probably, make and spend more than one fortune in your life.

VERY LARGE.—Your desire for gain is morbid, amounting to insanity. You worship gold. Your soul is close and hard to a more than ordinary degree. Your avarice makes your existence pitiable, for however much you have, you are poor in your desire for more. You are miserly, stingy, close, selfish, to excess.

SECRETIVENESS.

SMALL.—You are too frank, free, open-hearted, transparent. You “hang your heart on your arm for daws to peck at.” You may, possibly, keep a secret for another, but you have very few to keep for yourself. When excited, you talk, or laugh aloud, and, in every way, let your emotions be seen on the surface; are noisy; when you whisper, may be heard across the room. It is very difficult for you to hide your feelings, yet you should study earnestly and diligently to do so.

MODERATE.—You are very frank, free, open-hearted, and candid in the expression of your sentiments, in your manners and habits; almost transparent; your soul dwells on the surface; your emotions are easily read; you conceal but little—have but few secrets of your own, though may keep inviolate those of others when mentioned to you as secrets; but if not so defined, you are apt to speak *them* out also. You speak loud and free, and despise a hypocrite, because the very opposite of your own character; are rather noisy and boisterous when excited. Your plans will be anticipated, and your actions known—so much so, as, at times, to cause you loss. You should learn to conceal where concealment is well—“to lie low and keep dark,” “to honor, once more, the kingdom of silence.”

Moderate 2d.—You often keep a secret from fear of the consequences of revealing it, but seldom from a secretive propensity, for you are disposed to pursue an open, direct course, and to speak out frankly and freely of whatever you think, and where you deem no evil consequence likely to follow; you are almost too out-spoken, frank, and free. Would do well to cultivate secretiveness.

FULL.—You can keep a secret, for yourself or others; can conceal your emotions, command your countenance, when you think necessary, and keep your own counsels, yet you are not hypocritical, dark, nor cunning. Symmetrically and well-developed in secretiveness.

Full 2d.—You can keep your own secrets very well, and control the expression of your feelings when necessary, and will even go so far, sometimes, perhaps, as to equivocate and to conceal where there is no occasion for it.

Full 3d.—Sometimes you keep your secrets close and well, at others you tell out all, and more than all. Occasionally you equivocate, conceal the truth, and misrepresent, and, at times, take delight in stretching the story, or, rather, in perverting it to suit your own purpose, in falsehood.

LARGE.—You are almost too secretive, non-committal, and reserved in the expression of your sentiments, purposes, plans, designs, etc. You delight in mysticism, concealment. Your friends do not know you; “if your heart were in their hands, they could not find out its secrets all.” Many people suspect your motives, because they can not read you. You desire to be an unread riddle to others, hence will speak or write in enigmas, in vague and ambiguous expressions, in *double entendres*. You like to develop your plans secretly, and then to take others by surprise in their execution. If asked a question of importance, your answer is indirect and equivocal, without being false. You aim to be, not understood, if not misunderstood. You seldom come directly to the point, but feel your way cunningly: are almost too politic, and not sufficiently open-hearted and free-spoken. Should cultivate candor, frankness, and freedom in expression, and trust the consequences.

Large 2d.—You are too secretive, reserved, sly, cunning, fox-like. It is hard to know you; you delight in concealing your feelings, purposes, plans, etc., from others, and in misleading those who seek to understand you. You will be thought hypocritical, and not without cause. You occasionally let out the secrets of others, that you may the better preserve your own from those who seek them. You sometimes equivocate, deceive, misrepresent.

Large 3d.—You are very cunning, sly, deceitful, crafty, treacherous. You have a strong propensity to misrepresent, mislead, to lie, and probably to steal. An unfortunate, selfish, low development.

Large 4th.—You are quite reserved, non-committal, self-possessed, and, as some would say, dignified in character. It is not easy to approach you, to be familiar with you; you keep others at a distance by your reserve. You keep your own counsels—“give your thoughts no tongue.”

VERY LARGE.—You are excessively cunning, politic, sly, deceitful, hypocritical. You take a passionate delight in misleading those who seek to understand you. You could smile if your heart were breaking. Deceit is a passion with you.

CAUTIOUSNESS.

SMALL.—You are very rash, careless, imprudent. You do not know what fear is. You can hardly pass to a middle age unmaimed, unless you become more prudent than you are now. You are constantly liable to accidents, dangers, misfortunes, that will be apt to shorten your days in the land, and all the result of your own imprudence. From the same cause, you will be likely to fail in business. In short, your life will probably be a failure, and yet, you are apt to say, "I don't care."

MODERATE.—You are rather careless and imprudent; apt to plunge in, without thinking how you will get out; to undertake an enterprise without calculating the consequences, yet may, at times, show a good deal of thoughtfulness and forecast, but not enough so, to be generally safe. You will be liable to misfortunes in life, owing to your carelessness; will suffer from accidents that a fair degree of prudence would escape. You are apt to break, lose, or destroy what, if preserved, would be of use. You should cultivate prudence, care, deliberateness, thoughtfulness; for if you do not, you will pay severe penalty for the want.

Moderate 2d.—You venture out too far in business schemes; in good times will do too much, and in financial revulsions will be likely to fall far, and to crush others in the fall. You are too venturesome, reckless, and, what you probably flatter yourself by calling, *enterprising*. Learn to "look before you leap," lest you light in the ditch. Be cautious.

FULL.—You are generally careful, thoughtful, prudent, and deliberate, but none too much so; are somewhat watchful and suspicious of men's motives, but no more so than is warrantable; are generally judiciously cautious, and nothing more. Sometimes you err from exercising too little prudence, and sometimes from too much; but all in all, you are happily balanced in this.

Full 2d.—At times you are very cautious, at other times reckless and rash; generally watchful and suspicious, but not always prudent.

Full 3d.—In some things you are careful and cautious, even to cowardice; in others, rash, reckless, and improvident, from a desire, perhaps, to be thought brave.

LARGE.—You are very careful, prudent, anxious, watchful, doubting, fearing, too much so, for your soul's peace. You hesitate too long, before deciding, and aim too zealously, even in trifles, to be on the safe side. You miss many of the best opportunities of life, by waiting to see "how things may turn up." You are apt to procrastinate, fearing to decide until the last moment, and often, till a moment too late. The

bird flies while you are making everything safe for a good shot. You are rather too timid in your undertakings: you would make more by risking more. There are too many *ifs, althoughs, unlessees, excepts*, etc., in your conversation. In large companies, and particularly among strangers, or in the presence of those you are accustomed to revere, you feel a sense of embarrassment—a trembling anxiety, lest you may not do or say what is best. You do not like to trust others in far and fair promises, but seek safety even at much sacrifice. You prefer hard money, even at smaller gains, to promissory notes of less security. You often say, “I doubt it,” and, “I fear,” “I guess ‘so;’” or, “I fancy,” or, “I presume,” “I don’t know,” instead of *yes*, or *no*; and also, “take care,” “look out,” etc.—the language of your fears—yet, for all this, you may, when excited, be brave.

Large 2d.—You are cautious, careful, watchful, even cowardly. In large companies and among strangers, you are easily embarrassed. You are too timid, hesitating, and uneasy; too apt to “take care.” Your life is full of cares, and consequently troubles, mainly of your own making. You are always looking out for the future, taking care of the pieces, providing for a wet day. Even your religion, whatever it may be, is governed by your fears—ever active fears. Your soul is “horror haunted.” You fear to trust others, however faithful, and want to see for yourself how every thing is done, hence, you are likely to become a slave to your anxieties. You should take counsel of your hopes, not of your fears; should remember that everything does not depend upon you, but that the world prospered very well before you came into it, and will continue to prosper, no doubt, after you leave it. Cultivate indifference, carelessness.

Large 3d.—You are watchful, jealous, suspicious; apt to ascribe even noble actions to low and selfish motives, and to look on the worst and doubting side of every thing; are cowardly, full of fears, forebodings, easily startled, terrified, alarmed; are nervous, apprehensive of dangers, often where there is little cause; shy, timid, hesitating. Very unhappy in your superabundant fears.

Large 4th.—You shrink from undertaking any important matter, and are apt to exclaim, “I can’t,” “I don’t know.” There is a *lion* in your way; it would be but a *calf* to others. You throw cold water on every enterprise. You can do much more than you think you can, if you will only strike at it with a will. You need courage, faith, or else some one to urge you along.

Large 5th.—You are very prudent, long-headed, sharp, shrewd, cun-

ning—not easily caught, but wide awake and provident against dangers and accidents, still doubting, hesitating, fearing, and watching.

VERY LARGE.—Your life must be miserable from your excessive fears. It would not be difficult to frighten you to insanity. You are too intensely cowardly. If religious, your faith will be one of awe and terror—the horrors of hell—the awful solemnity of death, and judgment—doubting—despairing—a slave to the dark demon, Fear. Afraid of every thing. — You should be under the guardianship and encouraging influence of a more symmetrical mind. In religion, in all things, remember your fears are unwarranted, and so learn to banish or control them.

APPROBATIVENESS.

SMALL.—You do not care what others think of you. You are very indifferent to praise or blame; not ambitious to win renown, fame, or applause; not courteous nor pleasing in manner, but boorish and unpolished. A peculiar character.

MODERATE.—You are rather independent, and indifferent to the opinion of others, to approval or to censure; you do not court favor nor stoop to win applause. You are somewhat stiff and abrupt, not polite, not courteous, but plain and unvarnished. You are not at all given to flattering others, to passing compliments, nor do you favor the “mutual admiration societies,” but very often you incur censure, and willingly, because you do not fear it much, neither do you appreciate a compliment, nor the finer and more winning graces of good society. You should cultivate ambition, love of fame, of approval, etc., to make a symmetrical and beautiful character.

FULL.—You are sensitive to praise or blame; are courteous, affable, and ambitious to please, to appear to good advantage, but not more so than is well; neither too much nor too little, but happily balanced in this.

Full 2d.—You are sensitive to praise, but perhaps more so to blame. A word of reproach stings you. You can not bear rebuke—scolding; it chafes you. You talk of yourself, and sometimes to disadvantage. You sacrifice ease and dignity to attract attention—often the attention of the unworthy. You are not happy but when noticed. Easily flattered.

Full 3d.—You do not struggle so much to win approval as notoriety. You would rather be famous for the bad than not at all—would rather at-

tract the attention of, and be a hero among, rowdies, than win the approval of the good; this will lead you into sin. You sometimes boast of a mean action, as much as of the good. Somewhat depraved in this.

Full 4th.—You are desirous of appearing well, of winning attention, of having a place among the worthy, but you do not struggle much to attain it; are rather easy, self-possessed, and commonplace, in the matter.

LARGE.—You are exquisitely sensitive to praise or blame, too much so for peace of mind. You are too ambitious to make a name that will live after you, to attain fame, distinction in the world. This ambition will overtax you, and make the soul sensitive and sore; will add to its misery more perhaps than to its joy. You are too anxious to please others, to appear well, and make a good impression; too much influenced, perhaps, in what you do and say, by the consideration of what others will think of it to-day, or hereafter. You are polite and courteous, occasionally even against your convictions of what is best or right—you ask people sometimes to come and see you, when you do not wish them to come, to stay when you do not wish them to stay, for fear of giving offense. This feeling should be restrained, else it will lead to many weaknesses, as well as prompt to many virtues. Should cultivate indifference to praise and fame, independence, rest.

Large 2d.—You are ambitious of show, display, respectability, titles, etc. You think too much of appearances, of what will be thought and said of you, and yours, of making an impression, of being known for the time. You are aristocratic, exclusive, if your circumstances permit—inclined to vanity—a weakness that you should curb; are apt to talk of yourself and your perfections, of what you did, said, etc.; are thought somewhat conceited by your friends. You have a great desire to be complimented, noticed; are somewhat affected, perhaps, and over polite; artificial. You should aim to be indifferent, simple, and natural—childlike.

Large 3d.—You are vain, showy, dashy, restless. You think more of appearances than of realities. You boast of yourself and of your attainments, sometimes even in little things—making yourself the hero of the story. You have a strong desire to show off, to cut a dash, and to be felt in the world; are not natural, nor easy.

Large 4th.—You are more than ordinarily sensitive to neglect, censure, or scorn. The least slight stings, irritates, mortifies you—so of any failure, or blunder, in the presence of others. You often imagine yourself slighted or neglected where no such thing is intended. You are fearful of intruding, of being where not welcome, and piqued if overlooked. You are not to be easily adjusted to the moods of others.

Large 5th.—You are very sensitive, tender, delicate, and shy; very easily wounded. A bitter word would sting you to the heart, but a word of worthy praise would soothe and bless you. You are timid and modest, and exceedingly anxious to avoid giving offense or pain to others; to escape vulgar notoriety; to win, in quiet, and private, the approval of the worthy.

VERY LARGE.—You are exceedingly sensitive to praise, ambitious of notoriety, distinction, respectability, fame, renown. Your life is artificial and affected. You should, by all means, cultivate the natural, simple, and childlike, and seek less for the world's praises, that are now so intensely delightful to your fevered soul. What signifies it in the end, whether it be praise or blame?

SELF-ESTEEM.

SMALL.—You are very lowly, humble, and self-abased. You have but a poor opinion of your own ability and worth; are easily shamed and discouraged—driven down to a low position. You should cultivate self-respect—a proud, noble, dignity; and remember always, that if you do not hold up your own head, others will not do it for you.

MODERATE.—You are not proud, but rather humble, and easily discouraged as to your own ability—lowly. You often let yourself down to the level of inferiors, and make yourself an equal with the unworthy, and stoop to that of which you are afterward ashamed. You want, and should, as you can, acquire self-faith—the noble, dignified pride—reliance upon self, and learn not to follow in the wake of others—more pride.

FULL.—You have much dignity, pride, and self-respect, but no more than is desirable for a symmetrical character; are neither too proud nor too humble, but happily balanced.

Full 2d.—You are more proud than dignified. You think much of yourself and of your possessions, but you are not at ease in your opinions of either. You let yourself down to trifling and unworthy actions, and yet you evidently think well of yourself, and what *you* can do and say.

Full 3d.—Your self-respect is not large. You are not dignified, nor high-minded, but you pride yourself on the lower and more ordinary attainments and abilities. Should cultivate dignity, self-respect.

LARGE.—You are proud, dignified, and self-reliant. You “call no man master.” You stoop to none, only in courtesy. You think almost too

much of self, of what *you* can do and say; are disposed to look down on others, and have a great desire to surpass in the race, to be first. You are somewhat egotistic, and self-confident, and, perhaps, a little dogmatic; apt to carry the head high, and to aspire to large achievements. This pride will do much to keep you from sin, from low and mean actions and associations, but there is danger that it will also make you selfish, and provoke much enmity toward you.

Large 2d.—You are proud, high-headed, self-confident, independent, rather egotistic, and dogmatic—disposed to domineer, to rule others; somewhat wayward and headstrong—not inclined to heed the opinions of others, but to think your own best. You are apt to despise the lowly—to look down upon those *you call* inferiors, and to consider yourself something superior. Humility is not found among your virtues. Something of a pharisee. You must have the first, or none. In traveling, you aim to put up at the best hotel; to move in style. It is easy to insult your pride—to provoke you, perhaps, to a duel, to wound your honor—of which, by the way, you are more proud than of your honesty. Your word is as good as your bond, and, perhaps, better. This pride will blind you to your own defects; it should be restrained, and lessons of deference and humility learned.

Large 3d.—You are blessed with a much higher opinion of yourself and of your deeds, and sayings, and of every thing pertaining to you, than others entertain of the same. You are dogmatic, bombastic, egotistic, self-satisfied, priding yourself, withal, on very low and ordinary attainments. The fact, that any thing is yours, makes it of great importance in your estimate.

Large 4th.—You pride yourself on your oddities, eccentricities, peculiarities, on being different from, and unlike, every one else in your manners and habits. You delight in being peculiar, unique, original. You think your head a queer head, your character, a queer character, etc., and you take pride in making them more so.

Large 5th.—You are dignified, easy, self-possessed, and at home, in your pride. There is nothing trifling, nor small, in your ways, but you feel that you are worthy of respect and regard, and you are easy in that feeling, whether you secure attention or not.

VERY LARGE.—You are excessively proud, high-headed, stiff-necked. You entertain the idea, that there are few in this world as high and worthy as yourself. You disdain the opinions of others, and are, in short, eminently self-conceited, self-satisfied. Your pride borders on insanity.

FIRMNESS.

SMALL.—You are fickle, wavering, unstable; easily coaxed or driven from your purpose. You have no will of your own, to carry out any scheme, so must fail in the undertakings of life, for want of it. You can not persist in controlling the passions, nor in directing the energies, to the attainment of any object. A victim of circumstances.

MODERATE.—Your will is rather feeble and fickle. You change too easily and often. It is not difficult to coax you from your purpose. You will not accomplish much in life, as you want stability in executing your plans. You will “resolve, and re-resolve, and die the same.” Yet some times, you are quite positive for a short time, but too soon the will fails, and you yield. Too apt to say “I can’t.” You should learn to adhere to your purpose, till the object is accomplished, however difficult.

FULL.—You are quite firm, positive, and set in your way, but not too much so. Have a good, strong will, but can yield, when it is well to yield, and persevere, when it is necessary to persevere.

Full 2d.—Sometimes you are quite firm and persevering, and will, for a while, carry out your purpose, with much tenacity, and then suddenly become fickle and uncertain, dropping all, and yielding to every trifle. Not consistent in energy.

Full 3d.—You are more obstinate than persevering, more tenacious of the contrary and wrong, than of the right, of the bad than the good.

LARGE.—You are almost too firm, too fixed, too unyielding, too stubborn. Very determined and unflinching. Will carry your point if you can, whatever the effort it require. You dislike much to relinquish any object till you accomplish it. You often say, you are willing to give up, if convinced that you are wrong, but it is almost impossible to convince you. In short, you would do well to restrain this firmness, and yield more to the will of others; yet this very positiveness enables you to accomplish much that you would not otherwise. It gives you energy and force of character—reliability.

Large 2d.—You are at times very stubborn and self-willed, but not always. Sometimes you undertake a point, and drive for a time with great energy and perseverance, and then, perhaps, before the object is accomplished, you become indifferent, vacillating, and inefficient. Not steadily firm.

Large 3d.—You are, when your passions are excited, stubborn, obstinate, contumacious, mulish, but when calm, you become indifferent, and

often fickle, changing from one thing to another, without driving any to its ultimate. You rely too much on fits and starts, and not a steady pull and a long one.

VERY LARGE.—You are remarkable for a most mulishly stubborn and unyielding will. You must hang on till the end. You can not yield. Firm, firm as a rock; too much so. It is hard to manage you, either to coax or to drive. Your great self-will will do much for you in life, but it will also harm you, making many enemies. You should study to yield, to be more pliant—plastic.

CONSCIENTIOUSNESS.

SMALL.—You have hardly any idea of the meaning of the words, right, true, honest. You have few scruples of conscience, little moral principle; are dishonest, knavish, not to be trusted. You would as quickly tell a falsehood, as the truth; yet you think yourself as honest as any one else, and are free from self-accusings. Should be under the direction of an honest, upright teacher, or guardian.

MODERATE.—You have some idea of the right, but it is rather feeble and easily overcome. You are not very honest nor upright; are easily led into sin; you seem to have little disposition to avoid, however much you may to conceal it. You often tamper with principle, and take advantage of others—misrepresent. Should, by all means, cultivate the honest, upright, truthful.

FULL.—You are honest at heart, and upright in the purposes of life, but will sometimes err, though, perhaps, not greatly, and then will repent. But, all in all, you will live a tolerably blameless life, aiming to deal justly by the world, not only in property, but in all things else.

Full 2d.—You aim to do right, but will often fail. You are honest at heart, yet you will sin, and then repent. Your strong passions will lead you into many errors, and your conscience into many regrets. Your intents are generally good, but they fail, and fall into the sin. Weak rather than wicked, in the moral nature. You need guidance, assistance, rather than reproof.

Full 3d.—Although you aim to do right, you sin so often and so deeply, that your friends will think you have no conscience. Your life is one of many sins, and many regrets; not to be trusted under temptation—for with you, “the tempted is sinning.”

LARGE.—You are honest and upright in performing the duties of life. You aim to do by others as you would be done by. A lover of justice—

true and faithful—you sometimes blame yourself, unnecessarily, for the shortcomings; are over penitent, self-accusing, and thus you weaken your own moral influence. Do the best you can, and let the rest go, without regrets. Do not turn the eye of the soul in too much; self-criticism is not your blessing.

Large 2d.—You are more honest at heart than your life seems to warrant, or than you get credit of being. You intend to do right, but you often sin, and then repent; yet, on the whole, will manage to deal tolerably fairly. You have not power to resist great temptation, though your intentions are excellent. A mixture of evil and good.

Large 3d.—You make many very excellent resolves, for the true and right, and in the face of them, you sin deeply and darkly. The destiny of your life seems to be, to sin and repent; and its last word may well be like that of another, "REMORSE." You have a goading conscience, but it does not keep you out of the hell-fire, though for itself it seethes and burns.

VERY LARGE.—You are morbidly sensitive to the right and true; are honest to a fault; too apt to accuse, and blame yourself for wrongs committed—too easily mortified and humiliated over your own shortcomings. Much excitement of this would derange—make you melancholy, with the idea of some unpardonable sin.

HOPE.

SMALL.—You expect little in the future, but the worst. Are dispirited, easily discouraged, disposed to look on the dark side, to discourage every enterprise. A heavy, sodden soul, full of melancholy, despairing. Should cultivate hope, cheer. Remember the sun is above the storm.

MODERATE.—You have not many hopes, but are generally modest in your expectations of the future; are disposed to look on the dark side, rather than the bright, to discourage, rather than encourage, to look backward, rather than forward; to melancholy, rather than to joy; are seldom elated or buoyant, but often doubting and despairing. An unhappy life. Look at the sunshine, laugh, and dance with the brook, sing with the birds, and be glad, hopeful, and heartfull in life. Cultivate hope.

FULL.—You are generally cheerful, hopeful, and happy, but no more so than is reasonable and warrantable. You will have your miseries and discouragements, but will spring up again to fresher, newer life, and, in short, you have hope enough to keep the heart from breaking.

Full 2d.—You are generally quite sanguine and hopeful, but liable to fits of melancholy. Sometimes you look on the brighter side of life—dwell in the morning sun—and, then, occasionally you turn to the dark and despondent, and gather about you the shadows and mists of night, as if to say, What is the good of living; yet you do not entirely despair, nor are you completely discouraged, but have a hope in the heart still.

Full 3d.—You are not deficient in hope, yet are you often gloomy, despondent, and unhappy; not really despairing, but often very melancholy.

LARGE.—You are very buoyant, hopeful, sanguine, expectant, joyous, always looking on the bright side, thinking, “to-morrow will be as this day, and much more abundant,” and that, “there’s a good time coming.” Your hopes will be apt to lead you too far; to induce you to promise more than you can perform, but they will, at the same time, keep you cheerful under almost all difficulties, even while they cause many of these same difficulties. You seldom, if ever, despair, and though success often fail you, you hope on, and still on. Hope often deceives you, but blesses you too, the beautiful betrayer, with her lying promises.

Large 2d.—You are at times very cheerful, sanguine, and hopeful, looking to brilliant prospects in the future, to the El Dorado, but at other times you have the “blues,” and are melancholy and despondent, though never quite despairing. You have hope enough to be happy, if you were more equable, more calm, and steady. The trouble is, you fly too high and too low, up and down. You are too fitful.

Large 3d.—You are sometimes very cheerful, hopeful, buoyant, and glad, but at others melancholy, dejected, and morose. You have occasionally strong desires for something stimulating, to keep the spirits up, and will be apt to resort to excitement. Look out for all gambling and lottery temptations. Guard against the delusive idea of making much by luck and chance. Try to attain a more steady cheerfulness—a more calm tone, and to avoid the “blues.”

Large 4th.—Yours is a cheerful, equable, even tone of happiness, seldom running unwarrantably high, and seldom unreasonably low. You hope and trust for the good, but if disappointed, are not discouraged, nor much cast down. Leaning to the cheerful, happy, hopeful side.

VERY LARGE.—You hope for every thing desirable, and to want, with you, is to expect. You are always joyous, sanguine, cheerful; and whatever the present difficulties, you are sure that they can not last, and are constantly promising yourself happy times in the future. You

expect much more than you will ever realize. Are ever bewildered with brilliant and happy hopes, that may result in mania, hallucination, or delusion.

SPIRITUALITY.

SMALL.—Your mind tends eminently to materialism. You have little faith in the immortal, in the soul, in God, in any thing but what appeals to the senses. Hence you are apt to scorn all forewarnings, dreams, spirit-intuitions, coincidences, etc. "O thou of little faith!" Yet you too have your superstitions, though not many.

MODERATE.—You are not at all prone to believe in the spiritual, the higher, the holier, the more mystic, part of man's nature, the immortality of the soul, with its strange, problematical destiny; yet, at times, feeble glimpses of the far-life will flash upon you, and you will be, for the moment, translated to a higher faith, but it leaves you soon again in the dark, and all you see in man then, is blood and bone that must turn, at last, to dust. You are too skeptical, and too apt to pride yourself on being so. Should cultivate the spiritual, the trusting, faithing. Better be a Peter than a Thomas.

FULL.—You are not wanting in faith, but are disposed to believe and trust, where there is fair reason for so doing, even without absolute proof. You take pleasure in thinking of the spiritual nature of man, yet will be puzzled with many doubts, and are none too zealous in faith, none too spiritually inclined. Your feet are on the clay.

Full 2d.—You are not remarkable for faith in the spiritual, nor for interest in the dreamy. Are rather practical, and material, believing most in what you see and know, and not troubling yourself much about the rest. Somewhat skeptically inclined. You want to see the matter proved, before you believe it.

Full 3d.—Your beliefs and unbeliefs are strangely mixed. In some things you are credulous and superstitious, believing in trifling signs or omens, and in things, perhaps, more evidently true and real, you are often skeptical, doubting, disbelieving.

LARGE.—You love to think and talk of the spiritual nature of man, of the immortality of the soul, and of its hopes and its fears, its prospects and its capacities; of the existence of God, and of other speculative and mystic themes. You often see in dreams what, afterward, is realized—catch, sleeping or waking, glimpses of the future—have a gift of foresight—a kind of *clairvoyance*, and a remarkably sympathetic tone

of mind; that is, you sympathize with those that interest you, even when far from them; and if they be ill, or die, you are warned of it, and see their condition. You are not always so, it is true, but mainly when the soul gets the better of the body, when the physical powers are weak, and when the moral have been long excited. You easily receive soul impressions, and you delight to dwell in the dream world. In short, yours is a highly spiritual nature, but one that will be thought dreamy, speculative, and strange by the more practical.

Large 2d.—You love to contemplate the spiritual, but, probably, in the light of old forms—the demons and angels, with the intermediate spiritualities. You entertain, probably, a feeling of respect and awe, mingled with fear and hate, for these people of the other worlds. Are disposed to think of dreams and omens, and you lean to what some would call superstition, credulity, marvelousness.

Large 3d.—You are superstitious, believing in strange signs and wonders. You are apt to magnify any peculiar, or, to you, unaccountable circumstance into the marvelous, the wonderful. Hence dreams will signify much to you, and unpleasant dreams will alarm you. Ghosts, witches, fairies, demons, have a place in your faith, and an important one. Credulous.

VERY LARGE.—You entertain a very intimate communion with the spirit world, are endowed with a very sensitive, *clairvoyant* nature—a prophetic spirit. You love to dwell in the mystic, shadowy lands of the soul. By the more material and practical world you will be thought insane on this subject of the spiritual.

VENERATION.

SMALL.—You manifest very little awe for God or man; are not disposed to adore nor bend before your Maker; are apt to speak of the aged and those in high stations, or of long established customs, irreverently. You do not revere the old, nor yet the new, nor, in fact, any thing else, if else may be, but are familiar, disrespectful, and what might be called profane.

MODERATE.—You are not very deferential nor respectful toward the old, the long established usages of society. You do not stand much in awe of superiors, have not a strong tendency to adore, are not prayerful, nor respectful, but familiar, and what some would consider rather profane. You lean to the radical—preferring the new to the old. An

iconoclast. You should cultivate the prayerful, respectful, deferential, and thereby add symmetry and beauty to your character.

Full.—You are not wanting in respect for those who are worthy of it; are deferential, but not slavishly so, and disposed to worship God, particularly as you see him manifested in his works. Are religiously inclined, though may not agree with any particular church. You look upon the aged with respect and tenderness, and upon old customs as to be preserved, until better are found to take their place. Your mind is finely and fairly balanced in this respect.

Full 2d.—You are disposed to revere old customs, and, perhaps, aged people, but are not remarkable for religious zeal nor disposition to worship; are not very deferential. If religiously educated, may be prayerful, but not very; and, under provocation, will be likely to make use of profane and irreverent expressions—perhaps to swear.

Full 3d.—You are not religiously inclined—not deferential nor respectful, yet are disposed to observe old customs and established usages. When excited, are apt to swear, to use profane language, to blaspheme high and holy names. That is, probably, your style of prayer.

Large.—You are very deferential and respectful toward the aged. Are strongly inclined to worship, to prayer, to religious exercises. In the presence of the old or mighty, you stand in awe; are apt to venerate old ideas, and long-established customs; are rather conservative, too apt to consider received laws and principles sacred and not to be molested or changed. Your intellect is warped by this tendency to venerate—to preserve your household, your hearthhold gods, and you are in great danger of religious bigotry from it, of being prompted too much by a blind instinct—a longing to worship, and that devotedly. The old times are the dear ones with you, the good of life is passed; things are not what they were. You prefer old authors, old customs, old books, looking to the past. You are something of an antiquarian. Your religion is fervid and earnest. You should look more to the beauties of to-morrow, and less to those of yesterday. Do not blind yourself with the belief, that God has sealed the book of life, but trust, rather, that its finest pages are yet to be written.

Large 2d.—In your religious views, you are very zealous, but bigoted, adhering strongly to your own church and party, with the full conviction that that alone is right and safe. You are rather narrow, illiberal, and conservative, but not intolerably so. Too apt to turn to the past for your only light, and to you it is quite sufficient, hence, your vision will be very limited, and you will be likely to learn little, and to change

little. You should cultivate the reformatory, and learn to love the new, and to be liberal in religious sentiments, remembering that others are quite as likely to be right as you.

Large 3d.—You are very conservative, and tenacious of old opinions and customs, blindly so. You are looking always to the past, and expecting little from the future. What might be considered “old foggyish.” Not wanting in the religious emotion, but it leans to bigotry and partisan feeling, to sectarianism, to the saving of a few souls only, and those, of your church and party. Narrow.

VERY LARGE.—You delight extremely in the worship of the Supreme Being. Are eminently religious and prayerful, so much so as to be in danger of becoming deranged on religious subjects. Should, by all means, avoid religious excitement, remembering that this instinct is a terrible, and often blind master of the soul. Cultivate in its stead, the light, gay pleasures and amusements, to overcome this morbid state of the mind.

BENEVOLENCE.

SMALL.—You are very indifferent to the sufferings of the world—cold and uncharitable. So long as you are yourself at ease, you care not how it is with others, but excuse yourself on the ground, that it is nothing to you. Heartless, soulless, and unsympathizing. You know little of the “Sweet charity.” A maimed soul.

MODERATE.—You are not very obliging nor kind-hearted, but are rather careless of the comforts of others, indifferent as to their welfare, not disposed to much effort to make the world happy, but you look out mainly for yourself, and adopt many selfish plans, and make use of selfish expressions. Are rather unforgiving and uncharitable, and if others suffer, you are apt to think it is good enough for them, they deserve it, etc. You take the world to be very selfish, because you are yourself so. You should cultivate the generous, kindly, noble, humane feeling, sympathy for the sorrows, and joy for the happiness of others.

FULL.—You are kind and obliging, disposed to accommodate, and are glad to see others happy, and you endeavor to make all so that you can, but you will not overtax yourself in this direction. Not over sympathetic, but fairly so. Symmetrically developed in this respect, though a little more of the charitable and philanthropic would be well.

Full 2d.—You are not over kind-hearted, but still you like to see others happy rather than unhappy, particularly your friends, and may give, to make them so, but will not put forth great effort to accomplish

any disinterested purpose, for in it all you do not care much how the world fares, so long as you succeed, and others think well of you. More generous than really kind. You have more of a passive, than active benevolence.

Full 3d.—You are not remarkable for kindly feeling, but are often cold and selfish, though at times, prompted to generous deeds. Your kindness is fitful, being sometimes quite obliging and good, but mainly selfish.

LARGE.—You are very kind-hearted, tender and generous toward others. Ever ready to sympathize with the suffering, to alleviate the anguish, to soothe the pain, to soften the sorrow of those around you, though you will bear their trials yourself. “A good Samaritan”—charitable and forgiving of the faults, even of those whom you do not love. A philanthropist, desirous of blessing all—even those who would not bless you.

Large 2d.—You are kind toward others, but you would rather help them to help themselves, than give them much of what you have. Are charitable and forgiving toward those who do not arouse your stronger passions, but there are people in the world whom you are slow to forgive. At times you are very tender and sympathetic, but at others, rather selfish and indifferent, though, all in all, kind, obliging, and neighborly, and not wanting in generosity, particularly where your friendship is enlisted.

Large 3d.—You are generous, kind-hearted, and good-natured, but not disposed to put forth much effort to bless mankind. You do a favor, where you can easily, but will not tax yourself greatly to do it, unless for a friend. Are much disposed to forgive the errors of others, even of your enemies, and to be easy in your exactions; in short, to be good-hearted, though you often permit pain, when you might prevent it, for you are sometimes selfish as well as kind.

VERY LARGE.—You are remarkably benevolent, charitable, and forgiving. A large, loving, kindly human heart is yours. You delight in *making* others happy, and you leave a benediction wherever you go. You sympathize deeply with the sufferings even of animals, and your soul is full of pity for the needy and the sorrowful. You are very disinterested and free from selfishness, in all you do. Must bless others more than yourself, but yourself also in being so kind and good.

CONSTRUCTIVENESS.

SMALL.—You never invent any thing new, in a mechanical way. Are no machinist, at least are very deficient in constructive talent, however much you may be able to copy. You take very narrow and direct views of every subject, and seldom consider the possibility of different construction, and of surmounting obstacles by new, untried, or different methods. Not an inventive mind.

MODERATE.—You may make and build, but you do not invent any thing different from what you have before seen, nor do you take broad views of subjects, but narrow and direct. You generally try one accustomed way of accomplishing any object, and if that fail, you do not think of many others. You are not inventive, nor fertile in plans. Might be a *mechanical* mechanic, but not an original, nor inventive one.

FULL.—You have good mechanical ability, in the way of planning, constructing, building, or inventing, but not so much so as to attract particular attention. If you study the laws of mechanics, learn a trade, and practice it, you can succeed in it as a business, very well, but will show no marked originality, nor inventive power. Could learn to use tools well, and succeed in a mechanical calling. You take a general, and fairly broad view of any subject, and often consider, and suggest new means of accomplishing an object, or overcoming a difficulty.

Full 2d.—You could learn to use tools well, to build, fix, tinker, make, and do, as a mechanic, any thing you had seen done, but you can not invent nor originate any thing novel, nor turn far from the beaten path in working.

Full 3d.—You can plan, originate, invent, or suggest means of accomplishing an object, removing obstacles, or attaining an end very well, but you are not apt in executing. You can suggest a way of doing, but you are not a good hand to do it. You can plan, but you must get others to execute your plans, particularly so in working with tools or machinery, yet may, with practice, succeed as a mechanic.

LARGE.—You show great aptitude in constructing, planning, originating, or inventing any thing in a mechanical way. Are always thinking of some new and better means of accomplishing an object than the one to which you have been accustomed. Are apt to suggest the various possibilities and probabilities of an enterprise—its various constructions. Are fertile in plans. You take broad and general views of any subject, and do not confine yourself to one side of it, but see it in many bearings. Will take delight in machinery, and mechanical operations. Could

invent. In short, would succeed, more than ordinarily well, as a mechanic.

Large 2d.—You can use tools excellently well; can build, construct, fit, finish, as a mechanic, well; but you do not invent any new means of performing labor—any new machine; do not originate nor try new ways, but can make or fix well any thing that you have ever seen made, in a mechanical way, or could fit a part where it belongs, though you had never seen it before.

Large 3d.—You can plan, invent, or originate well, but you are not successful in executing. You theorize better than you practice; could tell others how to do, much better than you could do, in a mechanical way. Must measure as you go, or will find one piece too short, and another too long; yet will understand machinery, and be interested in it, but more in schemes, and plans pertaining to business and general life.

Large 4th.—You like to make and tinker the delicate, and fine, and ornamental, rather than the coarse and strong. Could, with practice, construct a watch better than a bridge, a fine carriage better than a strong wagon.

Large 5th.—You can build, make, construct the large, coarse, strong, and useful, better than the fine, delicate, and ornamental—a bridge, barn, or rude machine, better than a watch. The watches you would make, would be strong clocks when finished.

VERY LARGE.—Your mechanical genius is remarkable. You can do almost any thing with tools, (and it might almost be said, without them) —make, fit, finish, invent. This is a ruling passion with you—a mechanic *mania*. You ought to devote yourself entirely to mechanical inventions, being careful to avoid intense excitement in them, lest it derange you.

IDEALITY.

SMALL.—You are very plain and unornamental in all you do and say—too plain and literal. You are no dreamer, but eminently practical. Not poetic nor sentimental. You prefer the useful to the beautiful. You are no admirer of beauty, nor grace. Too plain and ordinary in your ways.

MODERATE.—You are rather plain and practical, not poetic nor ideal. You prefer the useful and common, to the ornamental. When you purchase a garment, or any article for your own use, you select a substan-

tial one—one that will last and serve, instead of one that is beautiful. You are not a lover of the beautiful. You may, at times, catch glimpses of the ideal life, but all in all, your imagination is plain and dull, and your fancy tame. Should acquire a love for the beautiful; cultivate flowers, study poetry, painting, eloquence.

FULL.—You are not wanting in a love of the beautiful—a taste for poetry, for the refined and elegant of life. Are endowed with something of the sentimental, but are not at all remarkable for it. You love the ornamental, but not so much so as to sacrifice the useful to it. Are practical but refined.

Full 2d.—You are fond of the beautiful, particularly as it appeals to the eye, in dress, in pictures, in ornament, etc., but are not remarkable for taste in poetry at all, though you will be likely to think yourself very fond of it. Be assured your taste in that way is not high, but might profitably be cultivated, and elevated.

Full 3d.—You have quite a taste for gaudy ornaments, for trinkets, and tinsels, and show, but are not particularly fond of the poetic and refined. Gew-gaws and baubles. Want of culture, perhaps.

LARGE.—You love all things beautiful. You are a dreamer, and a dweller in that mystic realm, where shadows fill the haunted chambers of the soul. You have a fine, poetic taste, an active and ardent imagination. You perceive beauty where others do not. You recognize it in the flower, the landscape, the poem, the star-lit sky, the lonely lake, the dim and shadowy twilight, the moaning of the night wind, the music of the pines, the laughing of the brook, the ripple of the river, the sobbing of the surge; in short, wherever God speaks, whether by sounds, or silent signs, the majesty and loveliness of His presence.

Large 2d.—You are very fond of the beautiful as it appears in dress, in ornament, and display, as it appeals to the eye; the gorgeous, the brilliant, the tasty, and what plainer people would call the stylish. Are not wanting in a taste for poetry, but the glitter covers it, and the ornament physical is apt to overwhelm the ornament mental. Your imagination is ardent, so that in speaking of any matter, you are likely to give it an intense and imaginative hue, to exaggerate. Should be careful to avoid a strong tendency to be dashy, fashionable, stylish, dressy, superficial, showy.

Large 3d.—You are very fond of the gaudy, the brilliant, the dashy—the tinsel the ornament, but you have not a fine poetic taste. Your imagination is ardent, but it needs chastening, refining, educating, cultivating. You are apt to exaggerate, to color too highly what you say.

Large 4th.—You are a muser, a dreamer, always imagining probabilities; pensive, quiet, shadowy, mystic, living more in the ideal than in the real, in your dreams, day dreams, than in the actual world. Are speculative and suggestive rather than practical.

VERY LARGE.—You have a remarkably high poetic taste; a sensitive, ardent imagination; a passionate love for the beautiful. Beauty is the god of your idolatry. Should be a poet or artist, but not give yourself too much to the excitement of this passion, lest it unfit you for the duties of practical life. Study the *useful*, as distinct from the *utility* of beauty.

IMITATION.

SMALL.—You do not imitate others, in manners nor expressions, but are emphatically yourself—an original, with odd and peculiar ways. You can not mimic. You use but few gestures, and they are entirely your own.

MODERATE.—You are not much of a mimic, are not apt to fall into the ways, habits, manners, tones, and expressions of others, but are much disposed to peculiarities, and oddities. Probably delight in being emphatically yourself, and unlike others. You probably think mimicry a monkey propensity, because you have little gift in it. You ought to cultivate it.

FULL.—You can imitate, copy, and even mimic, when you try, though you are not remarkably apt at it. With practice, might excel, but without it, will be only an ordinary mimic, and probably are not disposed to devote much attention to it.

Full 2d.—You can copy after a pattern, or imitate any piece of work to which you have been accustomed, but you can not mimic well, probably.

Full 3d.—You can mimic the ways and manners of others with a good deal of accuracy and aptness, but you do not copy well, nor closely. Apt to imitate the fashions, and often the faults and foibles of society.

LARGE.—You can copy, imitate, and mimic well and closely. Can act out well, can assume the ways, manners, and peculiarities of others. Might be a very excellent mimic, for you can easily fall into that tone of feeling, that you wish to represent. It is, indeed, difficult for you to preserve your own individuality, you are so apt to fall into the ways and manners of those around you. If you see a proud man strut, it is hard for you to keep from mimicking him—from strutting too; a drunken man stagger, you can hardly walk straight; a horse prance, your feet

can hardly keep their usual step. You are very fond of representations, as the drama, of take-offs, in pictures, etc. In speaking, you gesticulate much—act out what you say, assuming even the tone and manner of those you represent. This disposition to mimic is hardly in accordance with dignity of character, and, it might, perhaps, better be restrained.

Large 2d.—You can copy eminently well, any thing before you, any thing you see, as a pattern, but you are not so apt in mimicking tones of voice, gestures, manners, habits, etc., though you can do even that tolerably well.

Large 3d.—You can imitate, and are very apt to, the manners, habits, etc., of those with whom you associate, and have a strong tendency to fall into and follow the fashions, particularly of those whom you admire, respect, or love.

VERY LARGE.—You have an unconquerable propensity to mimic every peculiarity and oddity you observe in others. Are always imitating, and can hardly live a life of your own, but copying the ways, manners, gestures, tones, etc., of every body else, and even of the animals. Can imitate the cattle, the birds, etc. Are a most consummate mimic, too much so, to be independent and dignified.

MIRTHFULNESS.

SMALL.—You are very sober, serious, solemn, long-faced. Not witty, jocose, nor humorous, but apt to take everything literally, and in earnest.

MODERATE.—You are rather serious, sober, and earnest—not very witty, humorous, nor mirthful. Rather dry, and solemn visaged; still are, at times, quite playful, and occasionally you enjoy a joke very well, and laugh pretty heartily, but, all in all, you incline to the sober, the long-faced—to take even jokes in earnest. Should, of course, cultivate the witty, humorous, laughable, by reading comic books, poems, plays, etc., joking in company, and by seeking humorous society, etc.

FULL.—You are quite witty, playful, humorous, mirthful, but not remarkably so. You enjoy jokes, fun, and sport, in their place, but are not greatly affected by them; and, though you are not master of ceremonies in that way, you sometimes start a jest that has its day. Are ready in your replies, and rather apt in turning aside, or back, the joke that is aimed at you.

Full 2d.—You enjoy fun and sport very well, and laugh heartily and freely thereat; appreciate a good joke, but are not apt in turning nor

starting it, nor are you very witty in your replies. More humorous than really witty.

Full 3d.—You delight mainly in coarse jests, low fun and sport; often obscene and smutty, but still somewhat witty and humorous. Rather clownish, but jovial and jolly—not remarkably so.

LARGE.—You are very witty and mirthful. You laugh heartily at a good joke, and can fully appreciate it. You are very apt in your replies, and ready in repartee. It is not easy to catch you in a joke. Your wit is rather brilliant, sparkling. It relieves you often from embarrassment, where your judgment would fail. You have a strong disposition to tantalize, tease, play tricks, jokes and fun, upon others. You are not serious nor earnest, but disposed to find the ridiculous side of every subject, to look at it in a different light from what every body else would expect.

Large 2d.—You are more humorous, than really witty—more disposed to provoke and enjoy a laugh, than apt in turning a joke. You are famous among your friends for droll remarks, odd sayings, for a broad, jolly humor that makes you very companionable. In telling a humorous story, you make the most of it, and many of your friends will watch your conversation, for opportunities to laugh at your droll remarks. It is hardly a step for you, from the sublime to the ridiculous, but it is many a one from the ridiculous back to the sublime. You have a strong propensity to see the ridiculous side of everything, the absurd, the comical.

Large 3d.—You are known among your friends, for a dry, pungent wit, a bitter mirth—a tendency to droll, but stinging remarks—a kind of sarcastic, biting playfulness, if it may be so called—irony.

Large 4th.—You are very strongly disposed to laugh at, and enjoy the jokes made by others, but are not very apt to make them yourself. More known for your own risibility than aptitude in producing it in others. You laugh very heartily and freely, and enjoy it much.

Large 5th.—You are very fond of witty, coarse, smutty jokes. Are apt to notice low and vulgar things, and to make fun out of them. Your wit is unclean. It is too apt to feed upon the obscene, and yet it laughs heartily, and is roisterous and jolly, and good-natured; compelling others to pardon the coarseness, for the fun's sake—a clown.

VERY LARGE.—You are remarkable for wit, sport, fun, humor, jollity, comicality, and all the mirthful catalogue. A king's jester—a comedian; danger of being clownishly funny, and of sacrificing too much to the mirthful.

INTELLECT.

SMALL.—You are weak in intellectual power; not capable of attaining much; perhaps idiotic, or almost so.

MODERATE.—You are not at all remarkable for general intellectual strength, or capacity. With culture may become all of ordinary, but not much more.

FULL.—You have a fair, and rather fine intellect, which, if properly nurtured, developed, and directed, will attain much; otherwise, will show itself, only, in a fair, general knowledge of its surroundings.

Full 2d.—Yours is a practical, plain, business intellect, but, probably, not very highly cultivated. Would like to read and study, if you found time, but you do not find much time nor opportunity for it. Will show to better advantage in every-day affairs than in literature, books, or science. Should, by all means, cultivate it more.

Full 3d.—Yours is a coarse, plain, every-day intellect, of fair strength, but little culture. It will, probably, never achieve any great success in the way of thinking or studying.

LARGE.—Yours is a fine intellect, and strong. You delight in study and thought. You will pile up knowledge, as a miser would gold, as the treasure of the life. Are much disposed to reading, and thought, and observation, on the ways and mysteries of existence. Will, probably, attain quite a high culture, and be scholarly and fine, in thought. A good intellect.

Large 2d.—Your intellect is strong, but wanting, a little, in fineness. You are capable of large attainments in knowledge, but your culture is, probably, not very high, and merely the result of your experience, in dealing with the world. You would like to read and study, if you found opportunity, and, at times, will find such opportunity, but other pursuits will claim most of your time and attention.

Large 3d.—Yours is a large intellect, but coarse, rough, and practical; solid and strong in dealing with the world, but not disposed to a high culture, to books nor literature. Can do for yourself, and succeed better than many that are more refined and cultivated.

VERY LARGE.—You are remarkable for your disposition to acquire knowledge—to think, study, and observe the ways of life. You will know much, be a person of large and varied information, and extensive research, and fine mental acumen—eminently so.

INDIVIDUALITY.

SMALL.—You have very feeble observing powers. You seldom notice any thing—make but little use of the eyes; could give but a very faint and feeble description of any strange scenery, or new country, through which you may have passed, or, indeed, even of that to which you have been much accustomed. Should, by all means, learn to look, notice, observe things.

MODERATE.—You notice but little, and have only ordinary observing powers. Are not sharp-sighted. You could give only a vague and indistinct account of the things you have seen on any journey, or in any strange place. You could hardly describe the appearance of your friends, nor the details of the furniture in a room with which you may be familiar, nor of the objects on the road you may have traveled often. You would profit by traveling much, and writing out descriptions of all you see, and by drawing maps of the routes you travel, and by filling out such maps, in detail, from the memory; and when that fails you the first time, look again, and bear it in mind, and, by so doing, you will learn, at last, to delight in seeing all things new.

FULL.—You are quite a close observer. You see what is to be seen. Your eyes are open, and to some purpose; yet you are not disposed to a very close scrutiny, nor scanning of details. Will readily call to mind the general features of what you have seen, and, when you try, can remember very well the more minute points, but are apt to overlook them. Have quite a desire to see, examine, observe, but when you wish, can control it.

LARGE.—You have a great propensity to observe, see, know, examine every thing around you. Are always looking, and with open eyes. You retain very distinct recollections, even of the details, of the appearance of every thing that attracts your attention. Will have a large and general information, however deep, as to the appearance of things, and will manifest much curiosity to see into, and learn all about every thing. Very apt to stare at any thing strange, or new, and to “devour it with the eyes.” Sharp-eyed, clear-sighted. If you travel far in a day, are apt to suffer from pain over the eyes; and when you close them, to recall, rapidly, vivid pictures of what you have seen on the journey. Such pictures will flash and dance across the mind, till sleep relieve the inflamed brain from the result of too sharp looking. This tendency to observe, makes you practical, off-handed, and ready.

VERY LARGE.—You have an unconquerable desire and propensity to see and know every thing around you—to glean and gather knowledge that you will, probably, never digest. You are always observing, seeing, looking, prying into every thing, and you can not well restrain yourself. This is a passion, a mania, with you.

FORM.

SMALL.—You have but a very feeble and indistinct recollection of the forms, features, and outlines of what you have seen. Although you may recollect the things, you will forget their looks, appearance, shape. Have but a poor memory of faces, and are but a poor judge of symmetry, beauty of form.

MODERATE.—Your memory of features, faces, forms, outlines, shapes, etc., is not very distinct, nor retentive. You may remember very well those with which you are familiar, but new and strange ones, you are apt to forget. Nor are you a good judge of forms. You are often baffled when you meet people, to know whether you have seen them before or not. Should cultivate a disposition to observe and remember faces, forms, features, outlines, shapes. Should study drawing from nature—not from copies—as among the best means of attaining it.

FULL.—You remember faces, features, forms, outlines, shapes, etc., well, but not as distinctly as some do. You are, also, a very good judge of them, as to whether symmetrical or otherwise, but not enough so to be remarkable in this way.

LARGE.—You are endowed with an excellent memory of faces, forms, features, shapes, outlines, etc. If you once see a face, you remember it long; and those with which you have been familiar, you hardly ever forget, but, years after you have ceased to know them, will be able to recall, distinctly, their looks, as the daguerrean brings out the picture on the plate. You can distinguish the forms of those you know, at quite a distance, and even when you can see them but dimly, as in the dusk of evening. Are a good judge of forms, of symmetry, of outlines.

Large 2d.—You are a good judge of forms, shapes, outlines; and you have a very good memory of faces, when you try to remember them, but you are often careless in noticing people, and hence may forget them when you meet them again.

VERY LARGE.—You hardly ever forget a face into which you have once looked, or a picture that has attracted your attention. You are an excellent judge of forms, outlines, shapes—as the shape of letters in

writing. You must be remarkable for your ability to notice, and remember forms, faces, etc., and to determine them at a distance, and even under disadvantages of seeing them.

SIZE.

SMALL.—You are a very poor judge of size, length, breadth, highth, depth, proportion, Would give but a very vague idea of the size of any object you have seen. Large and small, long and short, are much alike to you.

MODERATE.—You are not a very good judge of the size or proportion of bodies, yet with practice, and frequent measurements, you might learn to determine them with a good degree of accuracy. You are not very apt to notice bulk, length, width, etc.; hence, in describing any object you have seen, you give but a vague idea of its size. In cutting, or procuring material, to serve any purpose, you are very apt to get more or less than is necessary, if you do not first measure it. Should learn accuracy of eye.

FULL.—You are a very good judge of the size, bulk, proportion of any object you see. Have generally a correct eye, in measuring distances. Can tell when a body is crooked, or straight, how far, how near, etc., but are not remarkable for ability in this way.

LARGE.—You have a very accurate eye in determining size, bulk, proportion, length, breadth, thickness, etc. You can tell, by a glance, whether a body is crooked or straight, and if you see any thing out of proportion, it affects you unpleasantly—any thing, as mechanics would say, “skewing,” or out of plumb. You can tell the distance from one point to another, how far, how near, can measure any article, almost as well by the eye, as others can by rule; can tell from its size nearly its weight. With practice could shoot a rifle, play billiards, or roll at ten-pins well; that is, if the nerve and muscular systems are in health.

VERY LARGE.—You have a most remarkably accurate eye. Rules, weights, and measures, are of secondary advantage to you, for you can determine all matters of ordinary bulk and proportion, very closely without them, quite as much so as others can with them. You are rarely deceived in measurements.

WEIGHT.

NOTE.—The locality and function of this organ are not well determined, but admitting the general Phrenological opinion, your character may be marked as designated below :

SMALL.—You could not balance yourself on a high place, but would be likely to become dizzy, “and topple headlong down.” Could not ride on high, balance on a horse, fling a stone, pitch a quoit, nor do any thing requiring a nice sense of gravitation. Apt to stumble and fall often.

MODERATE.—You can not maintain your balance very well, on a high place, have not much of the ability to climb, to equipose, to fling a stone with precision, pitch a quoit, nor, in short, to do any thing requiring a nice appreciation of the laws of gravitation, yet could succeed fairly, with practice, but probably never excel; apt to miss your footing often, and to fall.

FULL.—You can maintain your balance very well, even on a high place; could walk a plank, fling a stone, pitch a quoit, etc., well, with ordinary practice. Are endowed with a fair, intuitive perception of the laws of gravitation.

LARGE.—You have a nice, intuitive perception of the laws of gravitation, hence you can maintain your balance, easily and safely, even on high places. Could easily learn to walk a rope, to climb, as a sailor would, to balance on tiptoe, to hold a body in equipose, to ride well, and in strange positions, on a horse, like a circus-rider; to shoot well, fling a stone, pitch a quoit, and would delight in the laws of projectiles. Could wrestle well. You seldom miss your footing.

VERY LARGE.—You are remarkable for your skill in balancing, in determining and maintaining the center of gravity, in holding in equipose any body that you can command. Should be able to perform strange, and wonderful feats in walking a wire or tight rope, in balancing and suspending objects on a point, in short, in every thing requiring a nice and accurate perception of the laws of gravitation.

COLOR.

SMALL.—You can tell white from black, perhaps, and but little more. Very deficient in perception of colors.

MODERATE.—You are not very apt to observe colors, unless they are

strong, or in glaring contrast. You seldom notice, and you can not generally tell, the color of garments that you have seen others wear, nor of a friend's hair nor eyes. Are not a good judge of the nice coloring of a picture or a flower. Are not particularly interested in colors; do not delight in them. Should cultivate this organ, by contrasting colors, and learning the separate tints of a flower, a painting; by learning to analyze temperaments, from the color of the hair, eyes, etc.

FULL.—You can judge of colors tolerably well, and can remember them, when you try, and are pleased by a proper blending of them. With practice, and discipline of the eye, you would be able to determine the nicer shades and tints of pictures or of flowers, yet you are not eminent in this way.

LARGE.—Your eye is very sensitive to fine blendings of colors, so much so as to be pained by violent contrasts, or strong mixtures. You delight in delicate tints and shades, and hence will love to contemplate fine paintings, the flowers, the clouds, the autumn woods, a rich and gorgeous sunset, etc., and to you colors are rich in sentiments, are suggestive, as gray, of cold; scarlet, of intense passion, or of the sound of a brass instrument, etc. You notice and remember the complexion of your friend, the color of the hair and eyes, and of the garments worn on any occasion on which you may have been present, etc.

Large 2d.—You delight in high colors, as scarlet, and in strong and violent contrasts of them, inclining perhaps to a preference for the vermillion. You like fine and dashy colors in dress and furniture—something of the scarlet in every thing.

VERY LARGE.—You are remarkably sensitive to fine colors, and a nice and delicate blending of them. Are very apt to notice and be pained by any ill proportion of colors. If you were a painter, you would be a colorist, and delight in Titian.

ORDER.

SMALL.—You are very shiftless, untidy, and slovenly in your habits.

MODERATE.—You are rather untidy, careless, and disorderly in your habits—are not apt to have “a place for things, nor things in their place,” but “to let them hang at *loose ends*.” Are not systematic, but apt to manage your business, and probably every other concern of life, in a slipshod and disjointed way, to leave the strings untied and dangling. You should cultivate system, order, arrangement.

FULL.—You like to see things in their place, and take much pains to

put and keep them there, though none too much; are generally rather orderly, systematic, and tidy, but not remarkably so.

Full 2d.—You like to see things neat, tasty, and pretty, but you are not very regular nor systematic in arranging them. Not so orderly as tasty—more fond of beauty than of order.

Full 3d.—You like to see things in order, and if you have control of others, may induce them to keep them so, but are not very apt to do it yourself, either because you are too busy, or else averse to making the requisite effort to do it—as some would say, too indifferent.

LARGE.—You are very regular, tidy, systematic, orderly and precise in all your arrangements—what some would call “old maidish.” You lose time and strength by being too orderly and particular; although you aim to make things move regularly as clock-work, it takes too much time to fix the clock. Should give yourself more ease, freedom, naturalness, *abandon*.

Large 2d.—You are rather formal, stiff, prim, precise, punctilious, ceremonious. You fix life too much to forms, and rob it of its freedom and grace; are over anxious about points of order, system and arrangement; too apt to put faith in that doubtful, and perhaps, deceitful old proverb, “Order is Heaven’s first great law.” Cultivate naturalness, child-like simplicity, and freedom in action, behavior, and expression—what the French would call *insouciance*.

VERY LARGE.—You are remarkably precise, particular, orderly, systematic, tidy, formal. This is a passion with you. You will be likely to spend a large part of your time in trying to obtain order, where others create what to you is confusion—and in this respect, you will be unhappy. You should most decidedly restrain it.

NUMBER.

SMALL.—You are not free nor easy in multiplying, dividing, adding, subtracting, counting, nor in any way using or remembering numbers. Indeed, you are markedly deficient in this, and naturally averse to exercise in the *ground* rules of arithmetic, however successful in the *higher*, and in the mathematics generally.

MODERATE.—You are not apt in the use of numbers, in multiplying, adding, subtracting, dividing, counting, remembering how many, nor in any thing depending upon a nice and ready appreciation of the relation and value of numbers, however well you may succeed in higher arithmetic and the mathematics. Would not make a quick and correct ac-

countant, though, with discipline, might succeed very fairly, and might, by certain rules and forms, attain rapidity, and, perhaps, precision, as both rapidity and precision are attained by mere mechanical instruments for computing interest, etc. Still, you have but little of the genius of numbers, and you would profit by cultivating it, as in mental arithmetic, etc.

FULL.—You succeed in the use of numbers, as in adding, subtracting, counting, etc., very well; also, with practice, in the higher mathematics, but you are not remarkable, perhaps, for ability nor genius in this way. Can remember numbers, how many, whether applied to separate units, as in counting, or to the aggregate, when expressed. Will take some interest, though hardly delight, in the ground rules of arithmetic.

Full 2d.—You would succeed much better in the higher mathematics, in geometry, trigonometry, the science of angles, curves, proportions, etc., than in the ground rules of arithmetic.

Full 3d.—You would succeed in the abstruse mathematics, as algebra, better than in the more practical and every-day use of numbers, as in counting, adding, subtracting, etc.

LARGE.—You succeed more than ordinarily well in the use of numbers; could multiply, divide, add, subtract, and count correctly, easily, and rapidly, and learn, as by intuition, the relation and value of numbers. Will take delight in mathematical computations, in statistics, in telling how many, in solving difficult problems, in playing chess, and draughts, if familiar with the games, and in short, in everything that exercises a fine mathematical talent. You also remember numbers well.

Large 2d.—You would succeed excellently well in the higher mathematics, as in geometry, trigonometry, algebra, though only ordinarily in the mere use of numbers, as in the primary rules of arithmetic, and your want of skill and rapidity in the latter will retard your success in the former.

Large 3d.—You would succeed well in the use of numbers, in adding, subtracting, counting, etc., in remembering how many, and in everything pertaining to mere numbers, but only ordinarily in the higher mathematics.

VERY LARGE.—You are remarkable for your ability in numbers; a genius in mathematics, a prodigy. You take an intense delight in figures, statistics, numbers. This amounts to a passion with you.

LOCALITY.

SMALL.—You have but a very feeble and indistinct recollection of localities, the relative position of bodies. In strange places, you are easily lost and bewildered, hence you probably prefer to remain at home, or, at least, where you are acquainted with the surroundings.

MODERATE.—You have not a very distinct nor retentive memory of places, localities, the relations of objects to each other, the points of the compass, etc. In large cities, new countries, deep forests, or on the waters, you would be apt to be lost and bewildered, or, in vulgar parlance, “turned round;” yet you are not remarkably deficient here, but might, with culture, attain a good ability to remember localities, etc. You should pay much attention to geography; travel, and read books of travel, tracing on the map the regions referred to, and draw maps of those you visit, and you will soon attain a power in this way that will be gratifying.

FULL.—You remember well the places you see, the localities of objects, and their relations one to another, the points of the compass, etc.; would enjoy traveling, reading books of travel, looking over maps, etc. You find your way ordinarily well in strange places, are not very easily nor often lost, but are not remarkable in the strength of this instinct.

LARGE.—You have a very retentive and distinct memory of the localities you have visited, and of the relations, to each other, of the objects you have seen, the whereabouts of things. You love to travel, to see the world. You can find your way, easily and readily, in strange places, through large cities, deep forests, or over the waters. You are not often lost, nor bewildered, as to your position, but can generally tell the points of the compass, and which way to go. If a scholar, will delight in geography and books of travel.

VERY LARGE.—You have an insatiable desire to travel, to see strange, new places, and you have a most remarkably retentive memory of all the localities of interest that you have ever visited. You can tell just how any place appeared when you saw it, and what particular spot each object occupied. Would make an excellent geographer, or pilot, or explorer of new regions.

EVENTUALITY.

SMALL.—Yours is a very treacherous and unreliable memory of events, facts, circumstances, narratives, details, minutiae of active life, etc. You

are very apt to forget even the most important occasions, and to be considered absent-minded, and careless, when the memory only is at fault.

MODERATE.—Your memory of facts, incidents, circumstances, stories, narratives, etc., is not very retentive, but rather treacherous and poor. It would be with great difficulty, if at all, that you could call to mind the events of any preceding day—the details, or, as you would self-excusingly say, “the minutiae, the trifles.” Many incidents are trifles to you, that are, at last, of great importance. As an evidence, you would give but an unsatisfactory account of any scene you had witnessed. You would be a poor historian, and, however well read, you will remember only the skeleton principle, and forget the fine shadings, and colorings of the many facts. Should cultivate the memory, by a careful study of history and biography, by writing, in the evening, an account of the incidents of the early part of the day, up to a certain hour, in the most minute detail. After practicing till at home in this, extend the time, writing, as it were, this evening, what occurred yesterday morning; when accustomed to this, extend the time still further, till you write occurrences a week old, and you will be decidedly gratified with the result.

FULL.—Your memory of events, occurrences, circumstances, anecdotes, facts, etc., even in detail, is very fair, but not the best. Neither deficient nor superior in this respect; and, as memory is a desirable possession, you might profitably cultivate it, in the same manner as one having it only moderate, though yours is already very good.

Full 2d.—Your memory of events, of the active details of life, was once very fair, or, perhaps, excellent, but it is fading, fading, for want of culture, or attention, or health, or from some want.

Full 3d.—Your memory of facts, stories, events, circumstances, etc., is very fair, when you try to remember, but you are too indifferent to try. Not apt to notice what is passing, and hence will be considered forgetful, but you do not forget an event that interests you.

LARGE.—Your memory of facts, stories, anecdotes, narratives, occurrences, etc., is more than ordinarily good, clear, and retentive—indeed, excellent. You seldom forget any thing that interests you. You take great delight in stories, and accounts of any thing new or strange. You could learn well any thing pertaining to history or biography, and, if a student, you take delight in these studies. You like to hear, and, perhaps, tell, stories, and describe incidents, and you have, in short, a fine memory, and ought to be a scholar.

Large 2d.—Your memory is slow to get, but sure to hold. Once fixed,

any subject of memory remains upon your mind, as if cut upon a rock, but you must exert yourself to so fix it, and then can do it but gradually.

VERY LARGE.—Your memory of events is remarkably retentive. You seldom forget any thing. You are passionately fond of stories, narratives, history, biography, etc. A fine gleaner of facts whatever your power to digest or use them.

TIME.

NOTE.—An organ whose size and function it is difficult to determine.

SMALL.—You have little idea of the flight of time, the length of the hours, and but a poor memory of dates. You can not remember just the *time* of any particular occurrence or event.

MODERATE.—Your remembrance of the time at which any thing occurred, the hour of the day, whether after or before any other occurrence, is not good. You can not tell, at all exactly, the hour of the day or night, without clock or watch, nor remember the date of historic events, and probably are apt to forget your own age, though may, possibly, be able to beat time to music.

FULL.—Your memory of dates is very fair, but not the best—the *when* of any occurrence, whether before or after any other, in point of time.

LARGE.—You have a more than ordinarily good memory of dates, of the time *when*, the hour of the day at which any occurrence took place. In recounting any incident you are very apt to tell, with great precision, the time to which it relates, and in reading any matter of fact that interests you, you want to know just when it happened. You can tell very nearly the age of almost any of your friends, and are interested in anniversaries.

Large 2d.—You can beat time to music accurately and well, and will take delight in correct time, and be pained by a want of it.

VERY LARGE.—You have an extraordinarily retentive memory of dates. You can judge of the time of the day or night as accurately almost as a clock would keep it; are very seldom mistaken as to the hour; a human time-piece.

TUNE.

NOTE.—This, if an organ, is one that Phrenology has hitherto been unable to explain, or, at least, the phrenologists who have attempted to describe it, in individual cases, have so often and so constantly blundered, that the more candid, and those of the most extensive practice, make a habit of ignoring it altogether, or of simply writing opposite the definition of the organ in the chart the word, "Query," to signify, that

its size and definition, in the case, are to the examiner unknown. The solution of the problem may be found, perhaps, in the fact, that music, whether vocal or instrumental, is not the language of any simple organ of the mind, any elementary principle of the soul, but is entirely a production of art, as much so as a picture, a statue, a poem, and composed, itself, of many elements, chief of which, who shall tell? However, from what light Phrenology has thrown upon the subject, your taste and ability may be described, conjecturally, as marked below.

SMALL.—You have very little taste, or love for music, and probably never would succeed in making it.

MODERATE.—You are not very fond of music, nor will you be apt to attain skill in producing it, yet, with culture, might succeed fairly, though probably never attain eminence in it.

FULL.—You are fond of music, and are much influenced by it, and with proper culture, might become a good singer, or player, or perhaps both.

LARGE.—You are very fond of music, and are much influenced by it—cheered or saddened; and you have a fine ear, and can easily learn the tunes you hear, and will take delight in reproducing them. They will haunt you, dwelling in the memory, and others, that you have never heard, in the imagination. Might, with culture and discipline, become a fine musician.

Large 2d.—You are very fond of the passionate, strong, voluptuous music, but you have not a nice taste, nor fine ear, and although you could easily learn to sing and play, you will not be sufficiently refined to excel as a musician.

VERY LARGE.—You are passionately fond of music, of melody, of harmony. You have an exquisite ear and a fine taste. You ought to attain eminence as a musician, for music is an all engrossing passion with you—the object of your holiest love.

LANGUAGE.

SMALL.—You are very dry and barren in all your expressions; have very few words, and they are not the appropriate ones. You are no speaker, nor much of a talker, but disposed to silence, and to answer questions in monosyllables, or by some gesture, as nodding, shaking the head, or some thing of the kind.

MODERATE.—You are not very free nor easy in your expressions, nor apt in your use of language. Your words are few and dry, and they but very feebly and poorly convey your ideas. It is hard for you to talk, yet you may speak fast; but, fast or slow, you use but a few words. Your vocabulary is very limited. You will never be known as a copious

and easy speaker, nor can you commit easily to memory a speech, poem, expression, or quotation. You should cultivate language, by studying the modern languages—not necessarily the classics—by committing to memory poetry, and fine passages in prose, and reciting them often; by composing and repeating speeches, when alone, and engaged in the ordinary duties of life; by talking with children, and engaging in conversation in society, and, in short, by keeping language ever busy.

FULL.—You are tolerably free and easy in your use of language, but not remarkably so. You can commit to memory, very well, any passage that pleases you, and express your sentiments well, and, at times, forcibly. With culture and practice, might become a free speaker, an easy talker, or a ready writer, but, without them, will not attain much in this way.

Full 2d.—Your language is not sufficiently free and easy to express your sentiments readily in conversation, nor as a public speaker; but, with practice and discipline, you might write well. You find quite as many words for the pen as for the tongue, and can express your sentiments quite as freely on paper as in conversation, indeed, much more so.

Full 3d.—You speak rapidly, when excited, but you use but few words, and they are rather dry, and inexpressive, and meager. You are more rapid than fluent. Your vocabulary is limited, so that one might count your words, almost, on the finger ends, but on these few notes, you sound many changes. You can not tell all you know. Your best thoughts are maimed by your want of variety of words to give them rich expression.

Full 4th.—You have a very good idea of what words are appropriate in expression, but you can not command yourself to speak them; are apt to stammer over a word even when you know it well—to stutter.

LARGE.—You are a free, easy, fluent, ready talker, seldom, if ever, wanting for words to express your ideas and sentiments—to give utterance to your passions and emotions, and to serve every other purpose of language. You lean rather to verbosity and redundancy, than to barrenness of expression; take delight in talking, even when alone, sometimes, and you generally find that you talk more than is well; can commit to memory easily; are apt at quotations; with practice, would become a fluent public speaker; can tell all you know, and, perhaps, some thing more; have a nice appreciation of the import and application of words; and, if one be not exactly appropriate, you quickly

think of a better to supply its place, hence your expressions are very graphic, inclining, however, to tautology, against which you need to guard. You take great delight in an eloquent speech, in copiousness of language, in sonorous words, in alliteration, etc.; would easily acquire a knowledge of the modern languages.

Large 2d.—You speak very freely, and use language easily, but not always discriminatingly; apt to speak around the point, in high-sounding terms, rather than with directness, force, and vigor. Try to attain simplicity and point.

Large 3d.—You could, with practice, write well—express your sentiments finely on paper, but you are not very apt in speech.

VERY LARGE.—You are remarkable for your free, easy, ready use of language, “words, words, words.” You love to talk; it is a passion with you, and one almost uncontrollable. You can commit to memory, very easily, and quote nearly the words you have heard or read, hence you are apt to fall into verbosity, tautology, and all the other word-sins, using many quotations for the same expression, telling how one said it, and how another. You take a passionate delight in talking—talk, talk, talk. Restrain language by saying less, and be assured one-half the words you use would serve the purpose better.

CAUSALITY.

SMALL.—You can not reason from cause to effect; do not understand the meaning of the word *why*, and can not, even though you should study it in all the dictionaries in the land. You have no sympathy with abstractions.

MODERATE.—You do not reason well from cause to effect, nor from effect to cause; do not appreciate the word *why*; are not *deep*, however brilliant in intellect; do not sympathize with the abstract; you want to know *how* things are, or are done, rather than *why* they are so; can not trace remote consequences; are not solid nor profound in knowledge; not deep nor originating in thought.

Moderate 2d.—Your reasoning powers are feeble and inactive. It is difficult to induce you to see into or through any intricate subject, or to trace out a course of reasoning—to appreciate general principles. If asked your reason for any belief or course of conduct, you say, because it is so, or because I wanted, or something equally inapplicable.

FULL.—You have very fair ability and inclination to trace causes to their effects, and effects to their causes—to reason. You generally want to know the *why* of any phenomenon; are apt to ask

questions, to investigate, to ponder over any thing strange or new, and, if educated, are capable of depth of thought, but, if not, will be known for only ordinary power of reasoning and insight.

LARGE.—You have a great disposition to reason, to wonder why and wherefore, to trace out the causes of actions or phenomena; to investigate, to pry into all matters, strange or new, until you find out all pertaining to them; not satisfied till you reach the bottom; no surface skimmer, but a deep reasoner and thinker; apt to assign a *because* for any thing you do or say, thus—"I say so, because," etc.; and to ask a *why* of others, as—"Why do you say or do thus and so?" You are very apt to theorize, plot, and plan, and will take delight in abstractions, in abstruse studies, deep problems, far-fetched deductions.

Large 2d.—You have a plain, cause-inquiring turn of mind; rather a solid judgment, and tolerably practical withal; disposition to investigate, to know the how, as well as the why, but are not remarkable for depth, only substantial and plain.

Large 3d.—You are always wondering why things are thus and so, and "you can't see into it," and are apt to ask odd, and often irrelevant questions in regard to any new, or strange occurrence or phenomenon; apt to ponder and muse; absent-minded; speculative and abstractive, rather than practical or applicate. Your plans and schemes will too often fail, for want of feet (so to say) to stand upon. You have a strong disposition to reason, to theorize, to suggest a cause for any thing, but you do not gather data sufficient to secure success in your reasoning; do not gather new grain of thought, but grind the old to powder. Should look more, and ponder less.

VERY LARGE.—You have an extraordinarily deep, cause-inquiring turn of mind, disposition to investigate, to sift all the possibilities and probabilities, the reasons *why* and *why not*; eminently a reasoner, an investigator, however brilliant or however obscure, however trusting or however doubting, still bent on knowing *why*. That *why* is an immense word to you, and one you use much.

COMPARISON.

SMALL.—You seldom recognize similarities or dissimilarities; can not successfully institute comparisons or trace out analogies; do not compare one thing with another. The words, like, and unlike, are not found in your vocabulary; little discernment of differences or parallelisms; blind as to comparisons.

MODERATE.—You are not very apt in tracing analogies, similarities, dissimilarities, in detecting differences, in instituting comparisons. One thing does not often remind you of another, a similar one. You do not speak in metaphors, in parables, nor illustrate one point by reference to a case involving a like point; nor do you fully appreciate the force of a fine comparison, though you may enjoy it, and sometimes, though rarely, suggest a very appropriate one. Should cultivate this faculty, by frequently instituting comparisons between similar and dissimilar objects, facts, etc.; by studying geometry, trigonometry, etc.; studying out the meaning of figurative expressions, parables, etc.

FULL.—You appreciate fine comparisons, and sometimes originate appropriate ones; are tolerably apt at analyzing and reasoning from analogy, at instituting comparisons between similar, and contrasts between dissimilar objects, facts, appearances, etc. You use the words like and unlike frequently, though not so much so as to attract attention. Are symmetrically and well, though not strongly, developed in this respect.

LARGE.—You are very apt to institute comparisons between one thing and another, to trace out analogies, similarities, dissimilarities, to compare *this* with *that*; are very fond of fine and appropriate comparisons, of parables, fables, metaphors. One person, thing, fact, or circumstance reminds you of another, a similar one. You are apt to use the words *like* and *unlike*, in writing or speaking, to compare what you dislike to something uncouth and disagreeable, to draw parallelisms between one and another, to show their agreement or disagreement, to use the comparative or superlative degree in speaking, *e. g.*, you are apt to say *better* or *best*, instead of good, and to illustrate what you say by a comparison or reference to something else; have something of a disposition to criticise, and dissect, and analyze—to resolve into elements; also, to classify; would, with practice, succeed well in geometry, trigonometry, or any merely analytical study, or, in short, in any thing that depends on a nice sense of comparison.

VERY LARGE.—You are remarkable for your aptitude in comparisons, in tracing similarities and dissimilarities, agreements and disagreements, harmonies and contrasts. Indeed, to compare one thing with another, and to discern between them, to illustrate by comparisons, metaphors, parables, etc., is a passion with you, and one that gives its entire tone to your intellect.

HUMAN NATURE or INTUITION.

SMALL.—You have but a feeble and unreliable intuitive perception of human character. You can not well tell at sight, a fool from a rogue, nor a sage from either. You require a very long acquaintance with a person, before you could describe his character. Should, by all means, study phrenology and physiognomy.

MODERATE.—You are not very apt in reading, nor describing human nature. You can tell the stronger, and more obvious traits, but not the finer, nicer, and more delicate shades only with the longest and most intimate acquaintance, and even then, you would overlook many. You are not suspicious of men's motives, but liable to imposition; too trusting, and apt to take people to be what they pretend to be, yet you occasionally make a correct observation and shrewd remark regarding some of your acquaintances. Should study phrenology and physiognomy, and carefully read Shakspeare and others, who describe, in a masterly manner, the workings of the human soul.

FULL.—You read human nature, men's motives and characters, tolerably closely and well, but not remarkably so. You are sometimes, but not very often, disappointed and deceived in your acquaintances, and in what you had supposed of strangers, but generally you attain correct conclusions. Would profit by studying phrenology and physiognomy, and engaging in a business that would throw you much into contact with strangers, and by reading carefully the master daguerreotypists of the soul.

LARGE.—You are apt to decide, on short acquaintance, as to the character of those you meet, and are seldom mistaken in any important point. You have an intuitive knowledge of men's motives, and are not disposed to accredit them too highly; are not often deceived in what you think even of strangers. You like to study character, and to observe what different persons would do, or how they would act, in different circumstances; and as to your acquaintances you can generally predict, with much accuracy, their course in any given condition. You like to draw people out, to discover their weakness, and, perhaps, their strength. If a student, you will delight in graphic descriptions of character, of strange and peculiar people—the odd geniuses of this world; also in portraits expressive of marked traits. With culture, would know human nature thoroughly, and even animal nature, where you would have opportunity of observing it, as in the dog, horse, etc.

Large 2d.—In the business, and every day affairs of life, you read men closely, and decide at once, and generally correctly, as to their characters, and are not easily deceived as to their motives, but in determining the nicer, finer poetic shades, you are apt to err, from the fact that your standpoint is unfavorable.

Large 3d.—You generally read human character, and human motives very correctly and closely, only that you take people to be quite as bad as they are; are rather suspicious and doubting of strangers and strange looking, or acting, people. Something of the detective in your nature.

VERY LARGE.—You take a passionate delight in studying human character, its oddities, and peculiarities, on the highways and the byways of life, its strength and its weakness. You can read men, and women too, *perhaps*, as readily and correctly as a scholar would read a book. Would make an excellent physiognomist or phrenologist, with appropriate culture.

AGREEABLENESS.

NOTE.—There is probably no such organ as some of the phrenologists see fit to recognize under this name, but the function which they ascribe to it, may be easily traced to another source, and safely described by any skillful examiner, under this head, or that of Suavitiveness.

SMALL.—You are very abrupt, uncouth, displeasing, and disagreeable in your manners. Not at all affable, urbane, nor polite, but awkward, and perhaps displeasing where you would wish to be otherwise.

MODERATE.—You are not very agreeable, nor winning in your ways, but are rather rough, blunt, unpolished, and awkward in society. Until you attain more blandness and urbanity of manner, you will never gain credit for as much as you are really worth, yet when with a few friends, and fully at home, you are sometimes quite agreeable, but not generally enough so for your own good. You appear to disadvantage from this cause, and hence will be often surpassed by those less worthy. Should study books on politeness, courtesy, behavior; mingle with society, and seek to live in a city, and to make yourself agreeable to all. Cultivate that which you are apt to disregard, and, perhaps despise, as "French politeness," being also careful to avoid affectation.

FULL.—You are generally easy, affable, and agreeable, but not markedly so; tolerably polite, particularly where you deem it your interest to be so.

Full 2d.—You seek to be agreeable in manners, polite and pleasing,

but there seems to be a barrier between you and the world that you can not easily pass; you find it difficult to draw close to the hearts of those around you, particularly so of strangers; you are liable to be misunderstood and undervalued; not very happy in making acquaintances; not at home nor at ease in a crowd; not winning, not fascinating, but at first rather repellant, however much you struggle to the contrary. Probably you please most when you try least.

LARGE.—You are very urbane, affable, easy, winning, agreeable, bland, courteous in manner. You can easily adapt yourself to the society in which you are placed—when in Rome can be a Roman; can easily win your way to the confidence, even of strangers, and can say a bitter thing in a way that will not provoke resentment, and can tell others even of their faults without offending them. With appropriate training and culture, would succeed more than ordinarily well in promiscuous or refined society. You have fine powers of persuasion; could induce others to do what they would not otherwise have done, to buy or to sell, when it is not to their interest to do so. And can, all in all, make yourself very agreeable.

Large 2d.—When you wish, you can be very winning and agreeable, but you can also, sometimes, be, and indeed you often are, the very opposite of this. Will occasionally, and perhaps sometimes intentionally, make yourself really repulsive, when you might be very attractive, and persuasive, and suavitiv.

VERY LARGE.—You are remarkable for an easy, winning grace of manners—an affability that captivates many less gifted in this respect than yourself, and that induces friends to pardon in you, what they would condemn in others. You have great powers of persuasion, of fascination, of coaxing, and winning to your purpose; could lead in refined society, or if your general tastes so incline, could succeed in politics, in diplomacy, or in any thing requiring a nice adaptability to human nature.

SUBLIMITY.

NOTE.—This is probably but a condition or manifestation of Ideality, under the influence of a more passional nature.

SMALL.—You remain quite indifferent to, and unmoved by, any vision of the sublime and grand; have but little taste for the wild and weird. Are rather a cold, tame, unromantic soul.

MODERATE.—You are not entirely wanting in a regard for the sublime, the grand, the wild, nor yet are you much affected by it. You are not at all romantic in your speeches, expressions, ideas, but you lean to the plain, practical, common, and every day view of any subject. A thunder-storm is to you little more than a thunder-storm, so much rain, so much wind, so much thunder and lightning;—nothing of the wild, dark spirit of the storm. You might profit by a residence among the mountains, and by learning to love the grandeur and sublimity of their scenery, by reading, and learning to appreciate the majestic, wild, and grand in literature, as the writings of Milton, “The Fall of the House of Usher,” by Poe, etc.; by studying astronomy, and, in short, by cultivating a taste for the sublime.

FULL.—You appreciate the sublime, the wild, the grand, but not to the highest degree. You enjoy mountain scenery, an extensive prospect, a thunder-storm, or any thing of the darkly beautiful; the sublime, the magnificent; but you are not greatly moved nor affected by it.

LARGE.—You delight in the sublime, the wild, the grand, the majestic, as the dark, wild night storm, the pealing of thunder, the foaming cataract, the ocean in the tempest, the stir of martial music; the booming of cannon, the marshaling of heavy clouds, the dark-eyed beauty, the depth of stormy passion, the moaning of despair, the muttering of madness; in short, in all things weird, wild, solemn, grand, and terrific.

Large 2d.—You have something of a taste for the sublime, the wild, grand, vast, and infinite, but there is a probability of its running into the bombastic, the high swelling, what the vulgar would call “the highfallutin.” Seek to chasten yourself in this, to moderate your expressions when speaking of the sublime, lest you carry it to the ridiculous.

VERY LARGE.—Your love of the grand, the wild, the sublime, the dark and terrible, amounts to a passion, a phrenzy, perhaps a mania. You should restrain it, and cultivate, in its stead, a common-place, every-day feeling, a disposition to look at all things in a plain, practical light.

PROFESSIONS, TRADES, ETC.

You would probably succeed best in the profession, trade, or business marked with a dash (—), in the following list:

ACCOUNTANT.
ACTOR.
AGENT (General business).
AGENT (Insurance, Express).
AGENT (Concert, Lecture, or
Show business).
AMBASSADOR.
ARCHITECT.
ARTIST.
ATTORNEY.
AUCTIONEER.
AUTHOR.

BAKER.
BANKER.
BARRISTER (Advocate in law).
BLACKSMITH.
BOOKBINDER.
BOOK MERCHANT (or seller).
BREWER.
BRICKMASON.
BROKER.
BUTCHER.

CABINETMAKER.
CAPTAIN (of a steamer, etc.)
CARPENTER (House).
CARPENTER (Ship).
CARRIAGEMAKER.
CARRIAGE TRIMMER.
CASHIER (of a bank).
CHEMIST.
CLERK (of a hotel or steamer).
CLOWN (of a circus).

COLLEGE PROFESSOR.
COLPORTEUR
COMEDIAN.
COMPOSITOR.
CONDUCTOR (R. R.)
CONFECTIONER.
COUNSELOR (at law).
DAGUERREAN ARTIST.
DANCING TEACHER.
DENTIST.
DIPLOMATIST.
DRAYMAN.

EDITOR (Literary).
EDITOR (Political).
EDITOR (Scientific).
ENGINEER (Civil).
ENGINEER (Mechanical).
ENGRAVER.
EXPLORER (of new countries).

FARMER.
FINANCIER (General business).
FINISHER (in machinery).
FISHERMAN.
FRUIT GROWER.

GARDENER.
GEOGRAPHER.
GROCER.
GUARDIAN (of the young).

HABERDASHER.
HARNESSMAKER.
HISTORIAN.

HORSEMAN.
HOTEL KEEPER.
HUNTER.

INVENTOR.
INSTRUCTOR.

JEWELER.
JUDGE.
JUROR.
JUSTICE OF THE PEACE.

LAWYER.
LECTURER (Literary & Popular).
LECTURER (sciences popularly).
LECTURER (before Coll. classes).
LEGISLATOR.
LIBRARIAN.
LIVERY STABLE KEEPER.
LUMBER DEALER (Merchant).
LUMBERER (in the woods).

MACHINIST.
MANAGER (General business).
MANUFACTURER.
MAYOR (of a city).
MECHANIC (generally).
MERCHANT (Dry Goods).
MERCHANT (Hardware).
MERCHANT (Liquor).
MERCHANT (Retail).
MERCHANT (Wholesale),
MERCHANT (business generally).
MINISTER (of religion).

NATURALIST.
NAVIGATOR.

ORATOR.
OVERSEER.

PAINTER (Historic).
PAINTER (House and Sign).

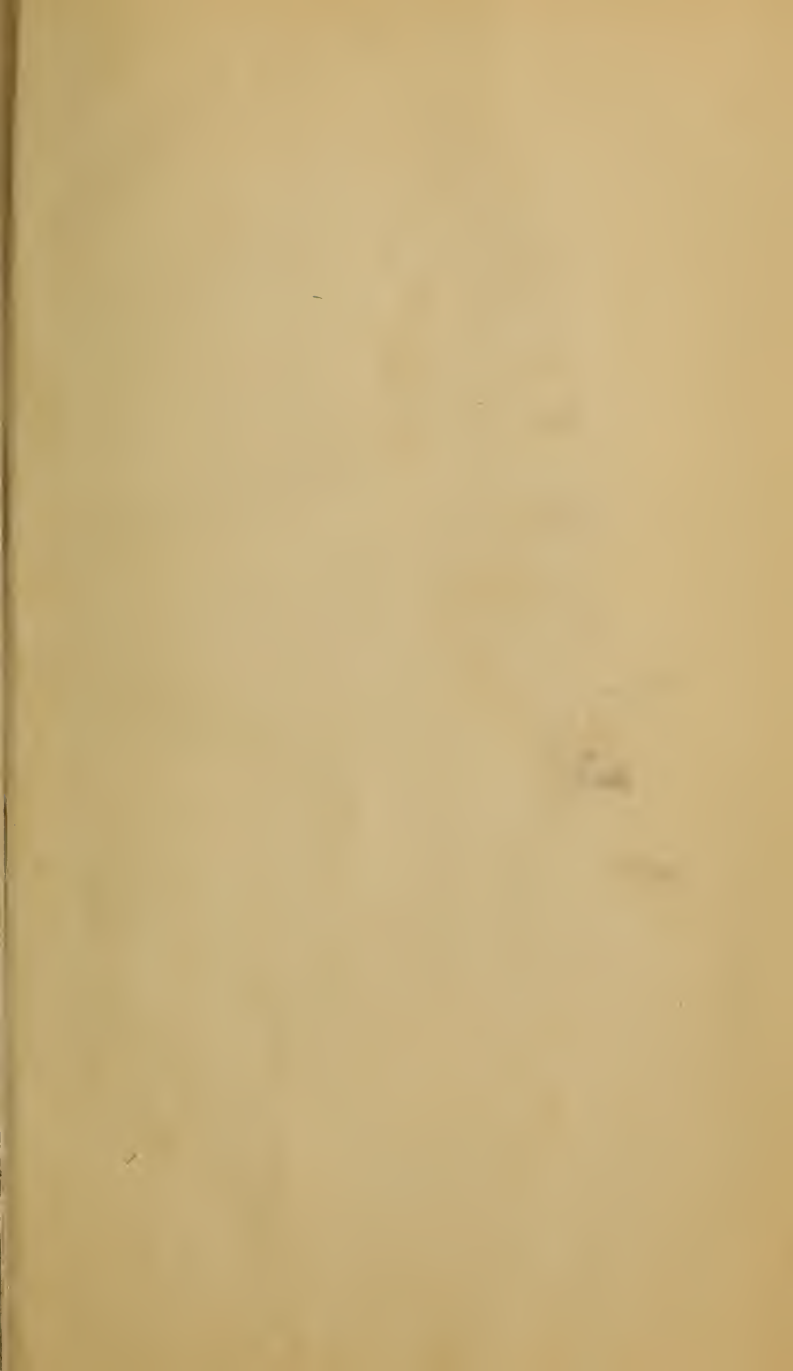
PAINTER (Landscape).
PAINTER (Portrait).
PENMAN.
PHILOSOPHER.
PHRENOLOGIST (Examiner).
PHRENOLOGIST (Lecturer).
PHYSICIAN.
PILOT.
POET.
POLICEMAN.
POSTMASTER.
PREACHER.
PRESIDENT (of a bank).
PRESIDENT (board of trustees).
PRESIDENT (of a committee).
PRESIDENT (of a council).
PRESIDENT (of a meeting).
PRESIDENT (of a nation).
PRESIDENT (of a R. R. Co.)
PRINTER (Practical).
PUBLISHER.
REPORTER.
SAILOR.
SALESMAN.
SALOON KEEPER.
SCULPTOR.
SOLDIER,
SUPERINTENDENT (Schools).
SUPERINTENDENT (R. R.)
SURGEON.
SURVEYOR.

TAVERN KEEPER.
TEACHER.
TRAGEDIAN.

UNDERTAKER.
UPHOLSTERER.

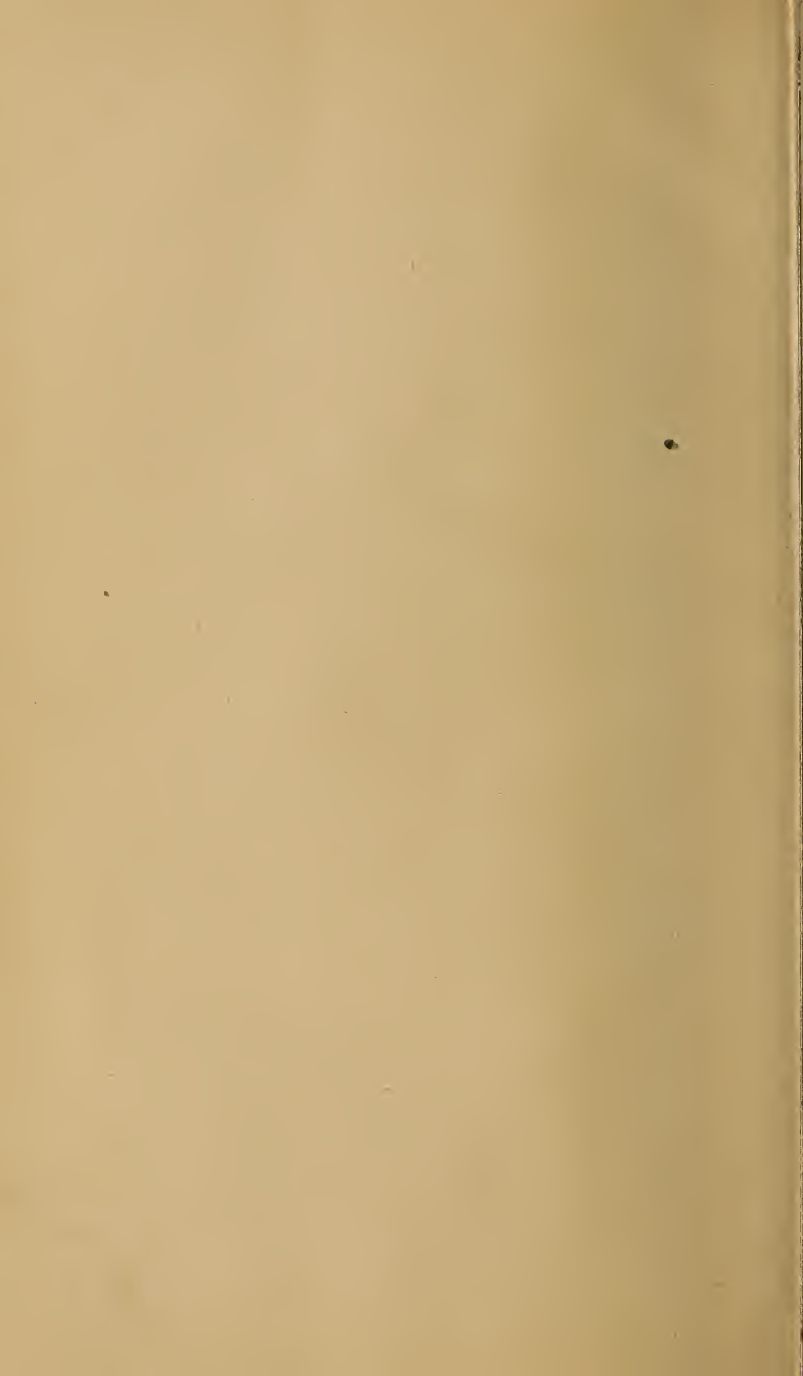
WATCHMAN.
WATCHMAKER.



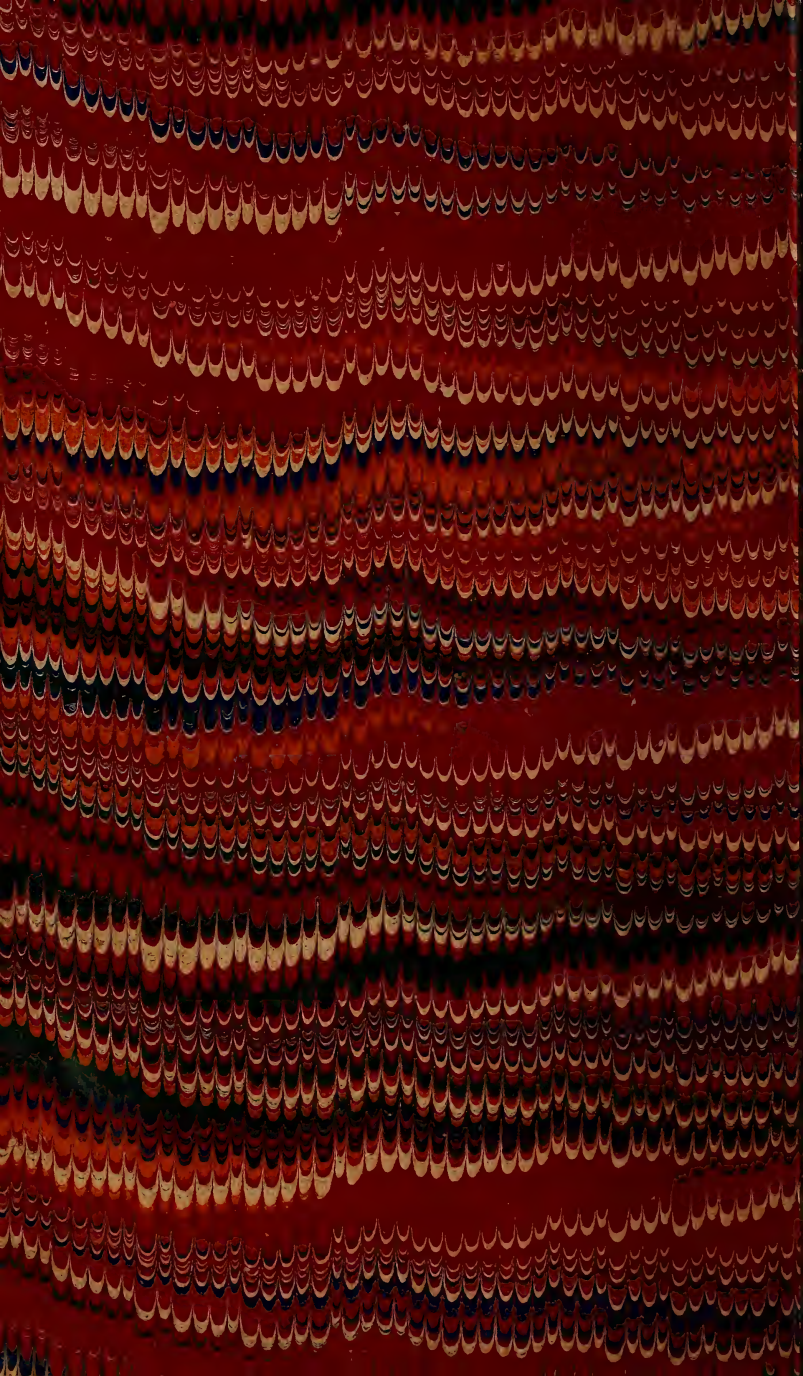














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